G-5-50

HOMEIies sette forthe by the righte reuerende father in God, Edmunde Byshop of London, not onely promyſed before in his booke intituled, A neceſſary doctrine, but alſo now of late adioyned, and added therevnto, to be reade within his dioceſſe of London, of all perſons, vycars, and curates, vnto theyr pariſhioners, vpon ſondayes, & holydayes.

Anno. M.D.LV.

BIBL CANT. ACAD.

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¶ The Bysshoppe of London to all persons and curates, within hys dioces of London.

FOrasmuch as the people of my dioces being within your seuerall cures & charg do (as in dede of reason they maye) loke for to haue at theyr pastours hand, or at the least way, by his prouision, & meane good instruction, and teaching, especially howe to serue and please God, and how also otherwise to do their dutie, as to any one of thē in theyr degre doth appertaine. And forasmuch also as ther is not now a dayes that multitude, and plenteth of preachers, which in tymes past hath ben, and by Gods grace, hereafter shalbe. And fynallye, for that euery one of you in your owne person, is not able to discharg the offyce of preaching, which many good folke do gretly wyshe, and desyre ye could, and would. Therfore desyryng to haue something done onward, til God of his goodnes prouide something better, I haue laboured with my chaplaynes, & frends, to haue these Homelies printed, that ye maye haue somewhat to instruct, and teach your flocke withall, cequyryng, and charging euery one of you, that dilygentelye, vpon the sondayes, and holydayes, ye reade to your flocke, fruitefullye, and deliberatly, one of ỹ said Homelies. And thus fare you wel. Geuen at my house in London, the first daye of Julye. M. D. L. V.

An Homelye, of the creatyon and fall of man.



The Prophette, Dauid in his fore score and nintēth psalme, exhorting all people to sing praise to almighti god, to serue hī in gladenes, & reioyse in his sight, alledgeth this as a sufficient cause therof. *Scitote quoniam ipse est dominus, ipse fecit nos, et non ipsi nos.* which is to saye. **Know you that he is our Lord, it is he that made vs, and We made not our selfes.** And in dede, who ỹ diligently wayeth ỹ creatiō of man, cā not but therin most highly laude, & prayse almightye god, his creator. For wher in the creatiō of all other visible thinges, he did but onely commaūde, & wyll that they should be made, and incōtinent they were made, in the creatyng of man, he vsed great solemp nitie, and many notable circūstaunces. Fyrste touchyng mā he said, **let vs make mā**, which words be as it were the wordes of god the father, to God, the sonne, & to the holy ghoste, spoken after the maner of men, whē they go about some great matter, at what time they take good aduisement or they begyn, and doo ioyné with the best, & wiseste counsellours,

psalme cxix.

Gene. j. 1.

lours, that they can get. Thys circumstaunce (not being necessarye of goddes parte, as wythoute the whych he might haue created man) doth most manifestly declare the special fauour, of almighty god towardes mankynde, but that nexte circumstaunce, whych doth immediately folow this fyrst, is a more surer proofe, and declaration of Gods tender loue, towardes mā, when he sayth. **Let vs make mā, to our owne similitude & likenes.** Now mark good people, howe much god did for vs in our creation. He made vs in very dede like vnto himself & in so doyng what coulde he haue done more for vs? A wonderful excellent benefit & comfort is it vnto vs, to consider that man was made like vnto god. And to vnderstand this thing the better, you shal know that the similitude, and likenes of man to god, was not in the body of man (for this you must moste certenly beleue, ỹ the godhed is a spirit, & not a bodely substaunce) but this similitude and likenes was in ỹ soule, whych was endued with most heuenly & god lyke qualities, as vnderstādyng, memory, and wyll, with sondrye gyftes also of grace. And here is to be noted by the way, that where almyghty god sayeth: **Let vs make man to our owne similitude & lykenes,** he geueth vs to vnderstād ỹ there be thre persons in trinitie, & yet but one god. For in that he sayeth let vs make man, therein is signifyed, a pluralitie, or number of persones, agayne, in that he sayeth to our similitude and lykenes, and not to our similitudes and lykenesses, by this is signyfyed the vnytye

vnitie also of one nature and substaunce. But to procede further concernyng the creation of man, ye shall vnderstand, that the second chapter of Moises boke, called genesys, in special maner doth recorde
Genes. 2. the seuerall makyng, as well of the body of man, by it selfe, as also of the soule by it self. And as touching the body, scrypture doth there say, that: God fourmed, or shaped it, of ỹ earthe. Noting therby the excellẽcy of mans body, aboue the bodies of other liuyng creatures, For we rede not of anye other lyuyng creature, that god shaped, or fourmed, the body of it, but onely that he made it, and that at the cõ
Genes. 1. maundemẽt of almyghty god, the earth brought fourth foure foted beastes, & the Water in like maner, brought forth fyshes, & foules. Onlye of ỹ body of mã scripture witnesseth ỹ God shaped it. And as cõcerning ỹ soule of mã it is written of it in the sayd second chapter of genesis, how ỹ god breGene. 2. thed it into the body, whiche, ii, circumstaunces, as they import a marueylous excellency of man, aboue other bodely creatures, so they most clerely declare thercedyng great goodnes of God, towardes man Now when god had, in such a singuler fashion, creted man, he gaue hym souereigntie ouer al the fyshes of the sea ouer the foules of the ayer, and ouer the bestes of the land, yea, and made him a kynge. and Emperour on the earth. And yet not satisfyed with al this, he placed man in Paradyse, that is in amost pleasaunt garden, where he had planted all

kynde

kynd of frute, beatyfull to behold, and delicious to eate, for man to fede vpon, onely one kynde of fruite he charged hym on payne of death, and that not of the body alone, but of the soule also, vtterlye to refrayne from, whych was the fruyte of the tre called in scrypture, the tre of knowledge of good, and euyl And lyke as in a most maruelous sort he made Adam the fyrst man, so in as merueylous a straunge a sort he made Eue the first woman, euen of a ribbe taken out of Adams lefte syde, and her he made parfytte, and furnyshed her wyth like gyftes as he had done Adam the fyrst man: What canne we then thinke, or deuise, that god might haue done more for vs in our creation, then herein he dyd. He made the soule immortall, that is such as should continue for euer without ende. He furnyshed it with most synguler gyftes both of nature and speeyall grace also. The body of man, in the estate of originall innocencie had in it helth, strength, cumlines, and otherlike qualities in the highest degre of perfectiō, it had in it selfe then, no fond lust, or concupiscens, no pronitie or inclinatiō to euil, no lothsumnes in doing good, no infirmitie or wekenes, no lacke or want of anye qualitie fyt and decent for it. The body of man was then obediente to the soule, the soule altogether obedient to God. So that on Gods part, oure maker and creator, there is nothing towardes vs but all perfectyon, all great kyndnes, al fatherly loue & faucur. Holy scrypture most euydently affirmeth yt al creatures were made good in their creation saying. Vidit deus omnia que fecerat et erant ualda bona, Gene. i, That Genes. 1.

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ts. God saw al thinges which he had made and they were very good. which thing as it is generally true in all creatures concernyng their creation, so is it in a certen degree of excellencye to be verified in man touchyng the estate of his originall innocency. Thus we may perceaue ẏ in the creatiõ of man, al was excellent & perfytte, whyche oughte greatly to inflame vs the more to loue and serue almyghty God our moste louyng creator. But for asmuche as that blessed estate is lost, & mankind by ẏ losse thereof, fell into extreme misery and wretchednes, it is consequently to be well considered of oure part, by what meanes man was brought from soo good and blessed a case, to so cuyll and miserable an estate, whyche poynte well wayed, is a suffycyente grounde to cause vs on the other syde vtterly to detest & abhorre al synne: For that greuous fal of man cam of synne. Synne it was, for whych God thrust man oute of paradyse, synne it was, that caused the fleshe to striue agaynst the spyryte, and the spyrytte, agaynst the fleshe, synne it was, that brought vnto mankynd necessitie of bodelye death, and all the infirmyties and diseases, whych man in thys transitory lyfe sustayneth, synne fynally it was, that caused al the posteritie of Adam and Eue to be borne in state of dampnatyon. But some perchaunce are desyrours fardar to knowe, by what meanes man was fyrst brought to commytte synne. For the vnderstandyng whereof, lette vs haue recourse to the iii. chap. of Genesis, wher it is wrytten: how that ẏ wyly serpent the deuyll came vnto Eue and sayde

Genes. 3.

vnto

vnto her. Why hathe God geuen you commaundement not to eate of euery tree in paradise? Where vnto the woman aunswered, and said: of the fruit which is in paradise we eate, but of the fruite of that tree that groweth in the middest of paradise, GOD hathe charged vs not to eate or touche it, lest, perchaunce we die. Then sayde the serpente to the woman: Naye, you shall not dye. For God knoweth, that what soeuer daye you shall eate thereof, youre eyes shalbe opened, and you shalbe like Gods, knowynge good and euyll. The woman therefore sawe that the tree was good to eate of, and beautifull to the eye, and pleasaunt to beholde, and she tooke of the fruite thereof and dyd eate, and gaue part to her husbād, who also dyd eate.

Thus through the prouocation of the deuill, man fyrst fell into synne. Wherfore as we must alwayes abhorre synne and forbeare it, because of the greate miserie it brought vs vnto, so should we no les hate, and to the vttermost of our power fly the deuyl and all his suggestions, knowing that thereby we were fyrste induced to committe synne. For as thys oure aduersary was busy at the beggynnynge wyth oure fyrst parentes, so is he no les, but rather more busye with vs at this present, as witnesseth Saynte Peter in the.v. chapter of hys fyrste epystle, sayinge.

your aduersarie the deuyll, as a roryng lion goeth about, seking whom he may deuour. This aduersarye of mankynde disdaynynge at the greate felicitie that Adam and Eue were in, neuer ceased questyonynge and craftynge wyth the woman beynge the weker and frayler vessell, vntill he had made them disobey gods commaundement: by whiche theyr doyng, they lost the originall great innocencie which they had at theyr creation, which being lost, neither the body woulde be obedient to ỹ soule, nor the soule to God, but all was in mā turned vpside downe: yea therby they fel also into necessity of temporall death of body, & (which is worst of all) into the estate of eternall damnation, and euerlastyng death, both of body & soule. But now, because it maye peraduenture seeme in some mans iudgement, that seyng the thyng that Adam and Eue did was but the eatynge of an appell, therefore theyr fault was not great, nor deserued so greuous punishemēt, let vs consider the circumstaunces, and we shall sone perceyue the offence not lyght but verye sore and heynous. Fyrst the thinge which god commaunded man to forbeare was a thyng most easye for hym to forbeare, and so much was hys faulte the greater. Beslydes thys, when a man is told before of great peryll and daunger that shal lyght vpon hym yf he do this or that, in case after such warnynge, he offende therin, hys fault is therby made the greuouser. Thirdly, the lesse inclination a man hath to anye synne, the more he synneth yf he doo the same. Nowe Adam and Eue, had in them no inclination

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at all, nother to one vice nor other. Fourthlye when a man hath late receyued great benefites at hys soueraygnes hades, yf he incontinently breake his expresse wyll, the contempt and disobedyence is made therby the greater. The thyng that Adam and Eue dyd eate, was in dede but an appell, yet the eatynge therof in that case was an high disobediēce agaynst god, and the corrupting of al mankynd, for asmuche as they two were the verye roote, whereof all men must rise, and the roote beynge once naughte, howe can the tree or braunches, commynge of that roote, be good? therfore S. Paule in his epistle to the Romaynes in the fyfth Chapyter thereof, sayeth.

By ỹ offence of one man, syn came vpon all men to cōdempnation, Rom. 5.

and in the same chapter immediatly after he sayth to like purpose, through the disobedience of one man manye became synners. And within a lytle after he sayth. Synne came into this world by one mā, & through synne came death, & so death passed to al mē. Thus haue you heard firste the louynge kyndnes of God to man, in that he created hym in so worthye a maner, nexte ye haue heard the mischiefe that commeth to mankynd by synne, & thyrdlye what an extreme enemy also the deuyll is vnto vs. In another homely hereafter ye shal heare of the exceading great mercy of god, in deliuering mākind by a meruelous maner, out of the estate of this damnatiō. Wherfore to conclude for this presente tyme, thys shalbe to exhorte

hoꝛt you, that you fayle not dayly and houꝛely to geue moſt harty thankes to almyghty God, foꝛ that he of hys mere goodnes created you, & created you not without ſenſe, as the ſtones, not without reaſō, as the bꝛute beaſtes, but rather geuen you all notable qualityes and powers that other corporall creatures haue, and beſydes hath perticularlye planted in you reaſon & vnderſtandyng, and ſundꝛy goodly qualities of body and ſoule, ſeuerall to the nature of man only, and not cōmon to man, and other earthly creatures. Thys is furthermoꝛe alſo to exhoꝛte you, that remembꝛyng what miſerye came to mankynd by ſynne, & by ſuche a ſynne as in ſome mens iudgement might ſeme to be but very ſmale, it is to witte, by eating of an apple, you wyl be circumſpecte in auoyding of all kynd of ſynne, and diſobediēce, bē the thyng in his owne nature neuer ſo ſmale a thynge, whyche is by God hym ſelfe, oꝛ by ſuche as we owe obedience vnto commaunded. Finallye and laſte of al, this is to exhoꝛte you, to conſyder diligently that we haue a deadly enemy, which is ꝓ deuyl, who deſyꝛeth our deſtruction, and doth moſt craftelye and buſely trauayle by al meanes with vs, to woꝛke the ſame, of whoſe moſte ſubtyll and wylye traines we muſt pꝛincipally take hede of, whych graunte vnto vs all, the bleſſed trinitie, the father, the ſonne, and the holy ghoſte, to whome be all honour and glozye woꝛlde without ende. Amen.

Io. Harpesfelde, ſacræ theologiæ profeſſoꝛis, et Archidiaconi Londoñ.

An homely of the misery of all mankynde, and of hys condemnation to euerlastynge deathe, by hys owne synne



The holye ghoste, in writyng the holy scripture, is in nothyng more diligent then to pull downe mannes vayne glory and pryde, which of all vices, is moste vniuersallye grafted in mankynde, euen from the firste infection of our fyrste father Adam. And therfore, we reade in many places of scripture, many notable lessons agaynst this olde rooted vice, to teache vs the most cõmendable vertue of humilitie, how to knowe oure selues, & to remẽber what we be of our selues. In the booke of Genesis, almightye God geueth vs all, a title & name in oure great graundefather Adam, which ought to admonisshe vs all, to consider what we be, wherof we be, from whence we came, & whyther we shall, sayinge thus. *In sudore vultus tui vescêris pane tuo, donec reuertaris in terram* Gen. 3.
de qua sumptus es: quia pulvis es, & in pulverem reuerteris. that is to saye. In the sweate of thy face thou shalt eate thy breade, vntyll thou returnest into the earth, out of the which thou wast taken, for dust thou art, & into dust thou shalt returne.

Here

Here, as it were in a glasse, we may learne to know our selues, that we be but ground, earth and duste, and that to grounde, earthe, and duste, we shall returne agayne, whiche name and title of earthe, and duste, appoynted and assygned, by God to all mankynde, the holye Patriache Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh hys earnest prayer for Sodome and Gomorre, saying in the .xviii. of Genesis. *Cum sim puluis et cinis.* that is to saye. seing I am duste and ashes. And we reade that Judith and Hester, Job, Hieremie, with other holye men and wome in the old testament, did vse sacke clothe, and dyd caste duste and ashes vpon their heades, when they bewayled theyr synnefull lyuynge. They called and cryed to god for helpe and mercye, wyth such a ceremony of sackeclothe, duste, and asshes, that thereby they might declare to the hole worlde, what an humble and lowelye estimation they had of them selues, and howe well they remembred theyr name & tytle afore sayde, theyr vyle corrupte frayle nature, duste, earth, and ashes. The boke of wysedome also wyllynge to pull downe oure proude stomacke, moueth vs diligently to remember our mortall and earthly generation, which we haue al of him, that was first made, and that all men, aswell kinges as subiectes, doo come into this worlde, and doo go oute of the same in lyke sort, that is, as of oure selues full myserably, as we may daylye see. And Almyghtye God cõmaunded hys Prophet Esay to make a proclamation, and to crye to the hole worlde: that all fleshe

Iudith 3.

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is grasse, and that all the glory of man is as the floure of the field, the grasse is wythered and the floure doth fall awaye, for the Wind of our Lord bloweth vpon it. the people surelye is grasse, which drieth vp, and the flower fadeth away, but the worde of oure lorde abydeth for euer. Accordynge wherevnto the holye prophet Job, hauyng in hym selfe greate experience of the miserable and synful estate of man, doeth open the same to the worlde in these wordes. *Homo natus de muliere, breui viuens tempore, repletur multis miserijs, qui quasi flos egreditur, & conteritur et fugit velut umbra, et nũquã in eodem statu permanet et dignum ducis super huiusmodi aperire oculos tuos, et adducere eũ tecũ in iudiciũ? quis potest facere mundum de immundo conceptum semine?* Iob.14. that is to sai. Man beinge borne of a Woman, lyuynge a shorte tyme, is ful of manifolde miseryes, he springeth vp like a flower, & fadeth agayne vanishing away (as it were) a shadowe, and neuer continueth in one estate. And doest thou iudge it mete (O Lorde) to open thyne eyes vpon suche a one, and brynge hym to iudgement With thee? Who can make hym cleane that is cõceyued of an vncleane sede? In dede all men of theyr cuylnes and naturall pro-nes, were so vniuersallye geuen to synne, that God (as the scripture testifieth) repented ẏ euer he made man. And by synne hys indignation was so muche prouoked agaynst the worlde, that he drowned all the worlde with Noes fludde, except Noe hym selfe

and

and hys lytle howsholde.) It is not wythout greate cause that the scripture of God doth so many tymes call all men here in thys worlde earthe, sayinge.

Hier. 22. (O thou earth, thou earth, thou earth, heare the worde of oure Lorde.) Hiere. xxii. This our ryght name, vocation, and tytle, earthe, earthe, earth, pronounced by the prophet sheweth what we be in dede, by what soeuer other style, title, or dignitie men do cal vs. Thus he playnly nameth vs, who knoweth best, both what we be, & what we ought of right to be called. And thus he describeth vs speakynge by hys faythfull apostle S. Paule to the Romayns the thyrd chap. sayinge.

Roma. 3. All men, Jewes and Gentiles are vnder sinne: there is none righteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they are all gone out of the waye, they are all vnprofitable, there is none that doeth good, no not one, their throte is an open sepulchre, With their tongues they haue vsed craft and deceyte, the poyson of serpentes is vnder their lippes, their mouthe is full of cursynge and bitternes, their feete are swifte to shed bloude, destruction and wretchednes are in their wayes, & the way of peace haue they not known, there is no feare of God before their eyes. And in another place, that is to wit, Galathians. iii. S. Paule wryteth thus: God

hath

hath wrapped all nations in vnbeleife, that he myght haue mercy on all. The ſcripture concludeth all vnder ſinne, that the promiſe by the faith in Jeſus Chryſt, ſhould be geuē vnto thiem that beleue. S. Paule in many places, paynteth vs out in our collours, calling vs the chyldren of the wrath of God, when we be borne: ſayeng alſo, that we cannot thinke a good thought of our ſelues, much leſſe, we can ſay wel, or do wel, of our ſelues. And the wyſeman ſaieth, in the booke of Prouerbes, the iuſt man falleth ſeuen tymes a day. The mooſte tried and approued man Job, feared all his workes, S. Jhon the Baptyſte beyng ſanctified in his mothers wombe, and prayſed before he was borne called an aungel, and gret before the Lord, replenyſhed euen from hys byrthe, with the holy ghoſt, the preparer of the way for our ſauyoure Chryſt, to be more then a Prophette, & the greateſt that euer was borne of a womā: yet he plainelye graunteth, that he had nede to be waſhed of Chriſt, he worthely extolleth and glorifieth his lord and mayſter Chryſt, and humbleth him ſelfe, as vnworthy to vnbuckle his ſhooes, and geueth all honoure and glory to God. So doeth ſainte Paule. boht oft, and euydently confeſſe hym ſelfe, what he was of hymſelfe, euer geuyng (as a mooſt faythful ſeruaunt oughte to doo) all prayſe to his mayſter and ſauiour. So doeth bleſſed Saynte Jhon the euangeliſt, in the name of hym ſelfe, and of al other holy men, be they neuer ſo iuſt, make this open con-

Roma. 11

Gala, 3.

Pro. 24.

Luce, 1.

1 ohn, 1. and, 2.

fession. If We say, that We haue no sinne, We deceiue our selues, and the truth is not in vs If We knowledge our synnes, God is fayth full and iuste, to forgeue vs our synnes, and to clense vs from all vnrighteousnes. If We saye, We haue not synned, We make him a li
Eccles,7 er, and his Wordes is not in vs. Wherefore the wysemã, in the booke called Ecclesiastices opẽly declareth, that there is not one iuste man vpon the
Psal,2, earth, that doth good, and synneth not, And saynte Dauid is ashamed of his synne, but not to confesse hys synne. Howe oft, howe earnestly, and howe lamentablye doeth he desyre Gods great mercye, for hys great offences, and that god shuld not enter in to iudgement with him? And agayne, howe well wayeth his holy man hys synnes, when he confesseth, that they be so many in number, and soo hydde and harde to vnderstãd, that it is in maner vnpossyble, to knowe, vtter, or number them? Wherefore,
Psal,19, he, hauing an earnest, and depe contemplation, and consideration of hys synnes, and yet not comming to the botome of them, maketh supplicatiõ to god to forgyue hym his pryuye, secret, hydde synnes: to the knowledge of the which, he cannot attayne. He wayeth ryghtly hys synnes, from the origynall roote, and spryng heade, perceyuing inclynatyons,
Psal,2, prouocations, styrringes, stinginges, buddes, brauches, dregges, infections, tastes, felinges & sentes of them, to cõtinew in him stil. Wherfore he sayeth. Marke, & behold, I Was conceiued in sines.

He

He saiethnot sinne, but in the plurel number, sinnes forasmuch as oute of one, as fountayne, spryngeth al the rest.,

And oure sauiour Chryst sayth, there is none good but God, and that we can doo nothing that is good without hym, or no man, can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone al that we can do. He preferreth the penitente Publycan, before the proude holy, and gloryouse Pharysey: He calleth him selfe a phisition, not to them that be hole, but to them that be sycke, and haue nede of hys salue, for theyr sore. He teacheth vs in our prayers, to reacknowledge oure selues synners, and to aske forgyuenes, aud deliuerannce from al euils, at our heauenly fathers hande. He declareth that the synnes of our owne hartes, doo defyle oure owne selues. He teacheth that an euyll worde or thoughte deserueth condempnation, affyrming that we shall geue an accompte, for euery ydle worde. He sayeth he came not to saue, but the shepe that were vtterly lost, and cast awaye. Therefore, fewe of the proude, iust, learned, wyse perfit, and holy Phariseis, were saued by hym, because they iustified them selues by theyr counterfeyte holynes, before men. Wherefore good people, let vs beware of such hypocrysy, vainglory, and iustifyeng of our selues. Let vs loke vpō our fete, and then downe oure Pecockes fethers, downe proude harte, downe vaine claye, fraile and brittle vessels. Of our selues, we be crabbe trees, ẏ cā bring furth no Apples, we be of our selues of such Matth, 9.

earth, as can bryngе furth but weedes, nettels, brã-bles, bryers, cocle, and darnel. Our fruites be decla red in the fyfte chapter to the Galathians. We haue neither fayth, Charitie, hope, pacience, chaſtitie, nor anye thing els that good is, but of God, and there-fore, theſe vertues be called there the frutes of the holye ghoſt, and not the fruites of man. Let vs ther fore acknowledge our ſelues before God: (as we be in dede) miſerable & wretched ſinners, And let vs earneſtly repent, and humble our ſelues hartelye, to crye to God for mercye, Lette vs all confeſſe wyth mouth, and harte, that we be full of imperfeccyons Let vs knowe our owne workes, of what imperfec-tion they be, and then we ſhall not ſtand folyſhely, and arrogantly, in our owne conceites. For truelye there is imperfections, in our beſte workes: we doo not loue God, ſoo muche as we are bounde to doo, with all our harte, mynde, and power, we doo not feare God ſo muche as we ought to doo, we do not pray to God, but with great and many imperfecti-ons. We geue, forgeue, beleue, loue, and hope vnper-fectlye, we ſpeake, thinke, and doo, vnperfectly, we
1. Ma. 5. fyght agaynſt the deuyll, the worlde, and the fleſhe, vnperfectlye. Let vs therefore, not be aſhamed to cõ feſſe playnely, our e ſtate of imperfection yea, let vs not be aſhamed to confeſſe imperfection, euen in all our workes: Let none of vs be aſhamed, to ſay with holy S. Peter. I am a ſynfull man, Let vs all
Pſal. 160 ſaye with the holy prophet Dauyd. We haue ſyn ned With our fathers, We haue done amyſſe

aud

and dealt Wickedly. Let vs all make confessyon with the prodigall sonne to our father, and saye with him: We haue synned agaynst heauen, and before thee (O father) we are not worthye to be called thy sonues. Lette vs al saye with holye Baruche: O Lord our God, to vs is Worthely ascribed shame and confusion, and to the righteousnes. We haue synned, We haue done Wickedly, We haue behaued our selues vngodly, in all thy ryghteousnes. Let vs al say with the holy prophete Danyell. O Lorde, righteousnes belongeth to thee, vnto vs belongeth cõfusion We haue sinned, We haue bene naughtie, We haue offended, We haue fled from the We haue gone backe from all thy preceptes and iudgementes. Luce, 15. Baruch, 2 Dani, 9.

So we learne of al good men, in holy scrypture, to humble oure selues, and to exalte, extoll, prayse, magnyfye, and glorifye God.

Thus ye haue hearde, how euil we be of our selues how of our selues, & by our selues, we haue no goodnes, helpe, nor saluatiou: but contrary wyse, synne, dampnation, and deathe euerlastynge: whyche, yf we depely weyghe, and consyder, we shall the better vnderstand, the great mercy of God, and howe our saluation commeth onely by Chryst, for in oure selues, as of our selues, we fynde nothinge, whereby we maye be delyuered from this miserable captiuitie, into the whyche we were caste throughe the

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enuye of the deuyll, by transgression of Gods commaundement, in our fyrst parent Adam. We are al become vncleane, but we al of our selues, are not hable to clēse our selues, nor to make on an other of vs cleane. We are by nature, the chyldren of Goddes wrathe: we are not able of oure selues, to make vs the children and inheritours of Godes glorye. Wee are shepe that runne astraye, we cānot without god
1. Pet. 2. des grace, and helpe, come agayne to the shepe fold: so great is our imperfection and weakenes. In our selues therefore, may not we glorye, whiche of oure selues are nothinge but synfull, neyther maye wee bragge of oure workes that we do, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande before the ryghteous throne of God, as the holy Prophet Dauyd sayeth.

Enter not into iudgemente Wyth thy seruaunte, O Lorde, for no man that lyuethe, shalbe founde ryghtuous in thy syghte. To God therefore, muste wee fly, or els shall we neuer fynde peace, rest, and quyetnes of conscience, in our hartes. For he is the father of mercyes, and God of all consolation, he is the Lorde, with whome is plēteouse redemption. He is the God, whiche of hys
Psal. 129 owne mercy saueth vs, and setteth out his charytie and exceadyng loue towardes vs, in that of his one voluntary goodnes, when we were perysshed, he saued vs, and prouyded an euerlastynge kynge dome for vs. And all these heauenly treasures, are giuē vs of hys mere mercy, frelye. And for whose sake: Truelye

ly, for Jesus Chrystes sake, that pure, and vndefiled Lambe, of God. He is that dearely beloued son, for whose sake, God is fully pacyfyed, satisfyed, and set at one with man. He is the Lambe of God, whyche taketh away the synnes of the worlde, of whome it maye be truely spoken, that he dyd all thinges well and in his mouth was founde no crafte, nor subtelty. Lykewyse he maye say, the prynce of the world came, and in me he hath nothing. He maye saye also, whych of you shall reproue me of anye faulte, He is that hyghe and euerlastynge preiste, whyche hathe offred him selfe to God, when he instituted the sacrament of the Aultar, and once for all, in a bloudye sacrifyce, done vpon the crosse, with whych oblatyon, he hath made perfecte for euermore, theim that are sanctified. He is the mediatoure, betwene God and man, which payed our raunsome to God, wyth hys owne bloud, and wyth that, hathe clensed vs from synne. He is the Phisition, which healeth all our diseases. He is that sauioure, whych saueth the people from al their sinnes. To be short, he is that flowing and most plenteous fountayne, of whose fulnes, all we haue receyued. For in him are all the tresures of the wisedome, and knowledge of God hidden. And in him, and by him, haue we from God the father, al good thynges, pertaining eyther to the bodye, or to the soule. O how much then, are we bounde to this oure heauenly father, for these, his greate mercyes, whyche he hath so plenteously declared vnto vs, in Chryst Jesu oure Lorde, and sauiour? What thankes, worthy, and sufficient, can we giue to him? Let

i. Pet. 2.

1. Iho. 3.

Math. 1.

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vs all with one accorde, burst out wyth ioyfull voices, euer prayeyng, and magnifyeng thys Lorde of mercy, for his tender kyndenes shewed to vs, in his dearely beloued sonne Jesus Christ our Lorde.

Let vs now learne to knowe our selues, our frailtie, and weakenes, wythoute anye ostentation, or boastyng of oure owne good dedes, and merytes. Let vs also knowledge the exceadynge mercye of God, towarde vs, and confesse, that as of our selues commeth all euyll, and dampnation, so likewyse of hym, commeth all goodnes, and saluation, as God
Osee. 13. him selfe sayeth by the prophet Ose. **O Israel, thy destruction commeth of thy selfe, but in me onely is thy helpe and comforte.** If wee thus humbly submyt our selues in the syght of God, wee may be sure, that in the tyme of hys visitatiō, he wil lift vs vp, vnto the kingdome of hys dearely beloued sonne, Chryste Jesu our Lorde: to whome with the father, and the holy ghoste, be all honoure and glorye, for euer

Amen.

Io. Harpesfeld sacræ theologiæ professor. Arch. London.



IT Was declared vnto you good chri-sten people, in ỹ laſt homely, howe oure fyrſte parentes Adã and Eue, were by the ſynguler good-nes, and eſpeciall fa-uour of almyghtye God, created righte worthye creatures, and in the eſtate of parfytte innocency. It was alſo ſhewed howe tho-rough diſobedience to theyr creator, they broughte them ſelues, and al mankind, into the eſtate of euer-laſting damnation. Nowe ſhall you conſequentlye heare, of the delyueraunce of man, out of that dam-nable eſtate, that is, of our redemption. For the vn-derſtandyng whereof, you muſte perfytlye beare in mynde, that the whole nature of man, both in body and ſoule, was thorough ozygynall ſynne, greatelye defiled. For the ſoule (whych is the cheif part of mã) loſte thereby the eſſencyall gyftes of grace, wyth whiche it was indued in the creation, and beſides that it was alſo maymed in the gyftes of nature, as in memorye, intelligence, wyll, and other lyke. And the body (which is the inferior part) it alſo was by the meanes of ozygynall ſynne, brought to the neceſ-ſary eſtate of immortalitie, ſo that it muſte nedes die

and was through that synne of our sayde fyrste parentes, made weke, and brought to be subiect, to sōdrye kindes of infirmities, and sickenes: and nother could God of his iustyce, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by hys owne default defyled) vnles he were fyrst made pure, and cleane, againe nether mā was able to helpe him selfe herein, no, nor yet anye angel at al. Wherefore, almyghty God (whose mercy excedeth all his workes) pytienge the wretched case that mankynd was in, dyd appoint, euen from the begynnyng, his onely sonne, the seconde person in trinitie, to be the sauioure of the worlde, & to restore man againe, to perfect clennes, both in body, & soule, and that by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And this sonne of God (accordinge to the wyll of his father,) dyd take vpon him the nature of man, ioynynge to hys euerlastynge Godheade, the whole, and perfyte nature of manhode, not making that nature of mā, which he toke, a new of nothing as he dyd heauen and earth, nor yet making it, of a clod of earth, as he did ỹ body of Adam, but he toke the nature of man, of the very substaunce of ỹ Vyrgin Mary his mother, that like as Adam and Eue brought them selues, & all they posteritie, throughe sinne, into the estate of eternal dampnatiō, so christ takyng vpon hym, the very selfe same nature, being descended from Adam and Eue, vnto the Vyrgyn Mary, and of her beyng taken, and ioyned in hym to the godhead, in vnitie of person, shuld by his en-

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nocency, & through death, willingly suffered in that his most innocent bodye, not onely hym selfe, becom immortal mã, & haue glory euerlastyng, but make so many also, partakers of lyke blessednes, as shuld enioye the merites of his passion. Wherefore, it is a very pernicious errour, to thinke that chryst tooke not his flesshe, of the verye flesshe of the blessed Vyrgyn Mary his mother, How could his death haue done me good, if it were not of the same nature that I am of, and therefore S. Paule in his second chapiter of his Epistle to the Hebrues sayeth. *Qui sanctificet, et qui sanctificantur, ex uno omnes*, that is. He that sanctyfieth and they which are sanctifyed, are al of one: and within a lytle after he sayeth farther. *Debuit per omnia fratribus assimulari, ut misericors fieret, et fidelis ꝓtifex, ad deꝰ ut repropitiare delicta populi* that is. Chryste must in al pointes, becom lyke to his brethren, that he myght be a mercyfull and frutefull Bishop to godward to procure mercy for the sins of the people. If Chryst toke not flesshe of ꝑ vyrgyn Mary, howe is that promyse fulfylled, whyche god made immediately after the fal of our first parẽtes, when he thrust them out of paradyse, at which time he said vnto the serpent (as it is written, in ꝑ thyrde chapiter of Genesis. I wyl set enmitie betwirt the, and the womans sede, and it shal treade downe thy hedde. Lo how mercifully God dealeth wyth mankynde. He promysed that one shoulde be borne of the sede and stocke of Eue, which shuld

Heb. ii.

Gene. 3.

vanquyshe our ghostly enemy the diuell. Nowe in that he calleth hym the sede of the woman, he most playnely declareth, that he must nedes haue in him the selfe same nature that the woman had. Againe God makyng the second promyse of the same sede, to come of the stocke of Abrahã the patriarke, saide vnto Abraham, (as is wytnessed in the .xxii. of Genesys) In thy sede shall all the nations of the
Gene. 22 world be blessed. ¶ many hundred yeres after ỹ he promysed lykewyse to kyng Dauyd, that, that sede should come of hym to. Which promyses of almighty God, were not to be verified in Chryst, yf he toke not ỹ substaũce of his flesshe, of the Virgin Mary his mother. But here it may seme straũge to some, ỹ almighty god (seing he intẽded from ỹ beginning, to sẽd his sonne into ỹ world, to be incarnate for mãs redẽption) did difer the sendinge of hym soo longe, that is, the space of foure thousand yeares or thereabout. To whome it is to be aunswered, that the long tarying of Chryste, before he was incarnate, came not of lacke of good wil in god, towardes vs, but of vnredines, and lacke of good disposytyon, to receyue him on oure partes. For yf Chryste shoulde haue commen in the begynnyng of the worlde, mẽ would haue thought, that if God had suffered them to vse theyr owne natural powers, they wold haue attained saluation well inough, without any other helpe on Godes parte. Agayne, thoughe after longe experience, and trauaile of mã, folowing the onely lyghte of nature, it was euydente, that he neded a speciall ayde from God to thy attaynynge

of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of his goodnes, had geuen vnto manne some specyall lyghte, and knowledge of his wyll and pleasure, that then vndoughtedlye without farther helpe, he folowinge suche specyall lyght, and knowledge, myght be able wel inough to attayne to euerlastynge lyfe. Therefore, to take al such excuses awaye, and that we shoulde playnelye vnderstande, that after we once fell into synne, neither the light of nature in vs, nyther the knowledge of the wyll of God, by speciall reuelation opened vnto vs, was able to helpe vs, god suffred mākynde to trauell fyrst by the lyght of nature, secōdly by the lawe of Moyses, and yet man ranne stil farther and farther, into dampnation. Wherby it appereth, that though knowledge of the truth be necessarye, to the attaynyng of euerlastyng lyfe, yet suche knowledge (be it neuer so great) being in a man corrupted with sinne, is to feble and to weake to purge him of sinne. For purgation & clensing of sinne, commeth by some other meanes, besides ỹ knowledg of the truth, and therefore S. Paule in the fyrst chapiter of his epistle to the Romaines, most plainly affirmeth, that in the time of ỹ law of nature, mē knew inough of God, but yet, notwithstanding their knowledge, they fel into abhominable idolatry. The wordes of S. Paule, in that place are these. So much as may be knowē of god, is manifest in thē (that is to say, in those which liued vnder the lawe of nature, frō Adam vnto Moyses) For his inui-

syble

sible thynges, euen his eternall powɐr & god hed, Were sene of thē, being vnderstāded by the Worꝛks of the creatiō of ỹ Worꝛlde, so that they are Without excuse, because, that When they knew God, they glorified hym not as god nether Were thankeful, but becam ful of vanitie in their imaginations. And as ỹ lighte whiche men had by the lawes of nature, was not of force, to kepe them from synne, so nether the law of Moyses, beyng opened from god him selfe by spe
Rom. 2. cial reuelatiō, could suffer to ryd mā from sinne (as S. Paule in the second chapiter of his foresayde epistle testifieth saying) Behold thou art a Iew and thou doest rest in the law, and doest glory in god, and doest know his will and pleasure & being instructed iu the lawe, thou doest allowe that is best, and doest trust that
2ª thou art a guide of the blynde, a light to thē Which are in darkenes, an instructour of the folyshe, a mayster of the ignorante, and that thou knowest by the lawe the forme of scyens & truth, but yet thou that teachest other, teachest not thy selfe, thou ỹ prechest against aduouteri, art an aduouterer thy self, thou ỹ doest defye Idoles, commyttest sacryledge thy selfe, thou that doest glorye in the lawe, through trangressing of the lawe, doest dyshoner

honor God, for the name of God, throughe you, is blasphemed amongest the gentyles.

Thus it is euydent, by the doctryne of Saynte Paule, that nother by the common lawe of nature, nether by the special knowledge of the law of Moses, man was able to auoyde eternall dãpnatiõ but that he neded, besides such knowledge, of som other helpe, that is, of amendes, to be made for his synnes, and therby, to be reduced into the fauour of god agayne and to haue aboundaunce of grace geuen vnto hym, by which grace he should both in his knowledg be ẏ better established, & be able also, according to knoledge of the truth, to walke in the truth. For this amendes to be made, the second person in trinitie, being god immortal, becam mortall man, & was made in al partes like vnto one of vs (sinne only excepted) and he did vnite vnto his godhead, the body and soule of man, in vnitie of persõ, in such a meruelous sort, that as in vs, the bodi being of one nature and the soule being of an other nature, do make yet but one person, so in hym the nature of God, and the whole perfect nature of man, do make but one person. Of this incomprehensible vnion of ẏ godhed, & manhed in Christ, S. Jhon speaketh in the first chapiter of his gospell, saying, *Verbũ caro factum est, et habitauit in nobis.* the Worde (that is the sonne of God) Was made flesche) (that is man) & dWelt amongest vs) he dwelt here on the earth, (as scrypture declareth,) aboue, xxxiii. yeares, and when he had fulfylled al thinges, accordyng to the sayinges of the holye Ibon. 1.

ly prophetes, whiche were to be fulfylled of hym be fore his passion, then he suffred death willingly, yea the death of the crosse, by such payne, (wrongfullye procured of the deuil against him) to raunsom mankynde out of captiuitie, whiche it sustayned vnder the deuyll most iustly: and that this raunsom shold be perfyt, he suffred sondry sortes of mooste spytefull wronges, and intollerable paynes, & tormences, in his most pure, and innocent body, as bufeting, bindinge, scourgyng, plattyng on his heade a crowne of thorne, hangynge on the crosse, pearcinge of hys handes, and fete with nayles, openynge of his syde with a speare, and shedynge of his mooste precyous bloude, which passion of his, as it is a mooste parfyt myrrour, and glasse for vs, therein to behold the exceding great loue of god towards vs, whyche spared not his onelye sonne, but for vs all gaue hym to dye, so it is a sufficient occasion, to brynge al men in extreme hatred of the deuyll, and synne from danger of whome mankynde coulde not be rydde, but onely by so paynefull a death, of the sonne of God. What can we loke for at gods handes, yf we synne from henceforth, but wrath and vengeaunce, seing he hath once deliuered vs from sinne, by so merciful a meanes: All that our sauyour Chryste suffered, he willingly suffered for our synnes, him selfe hauinge neuer deserued anye whyt of payne, as who neuer synned. And yet his passion, though it be in it selfe a sufficiente raunsome, for the synnes of the whole world, yet it taketh not place in all men, not for insufficiency in it selfe, but for defaute in them, that

should

ſhould condigneIye receaue the merites thereof. For this you muſt knowe, that God requyreth in vs certayne thynges, to be accompliſhed by our owne wil and conſent, without the which, we can not be ſaued, no more, than yf Chryſt had neuer dyed for vs. What thinges theſe are, ſhalbe hereafter declared vnto you. In the meane ſeaſon, lyfte vp your hartes and open them a wyde, to receaue in, vnto them, a great loue towardes God, who ſoo nobilye created vs, and when we through oure owne defaute, were fallen into the eſtate of endles miſery, and wretchednes, ſo mercyfullye redemed vs, by the paſſion, and death of his onely ſonne our ſauiour Chryſt. Remember that ſynne, and nought els, brought vs fyrſt oute of Gods fauour, and that to take awaye ſynne, the ſonne of God was incarnate, and ſuffered mooſte paynefull death on the croſſe, and therefore hereafter, flee you all kynde of ſynne, and fight inceſſantly agaynſte your ghoſtly enemye the deuyl, who being vãquiſhed by Chryſt, is not able now to ouerthrow vs, yf we, in the right fayth of Chriſt, valiantly withſtand him, which to doo, graunt vnto vs, the bleſſed trinitie, the father, the ſonne, and the holye ghoſt, to whome be all honour, and glory, worlde wythout ende.

Amen.

Io Harpesfeld, ſacræ theologiæ profeſſor, Arch, London.

An homely declaring how the redempty-
on in Chryst is appliable to vs.



Although the deathe and passion of our sauiour christ, be in value a sufficient raunsome for the synnes of the whole worlde, yet in effect it taketh not place in ỹ whole worlde. For neyther Turke, Jew, nor infidell, wãting beleif in Chryste, can take good by the death and passyõ of Chryst, the scrypture most manifestly affyrmyng in the. xvi. chapiter of S

Mark, 16 Marke, that **Whosoeuer doth not beleue shall be dãpned**, Agayne, 'euyll lyfe, bryngethe to the euyll lyuer, eternal death, beleue he neuer soo wel. As S. Paule wytnesseth, in the. v. chapiter of his Epistle to the Galathians, wher he sayth: **Walke after the spirite, and fulfyll not the lustes of the flesshe.** For the flesshe lusteth contrary to ỹ spirite, and the spirit contrary to the flesh. These are cõtrary one to another, so that you do not what ye Woulde: But and if ye be led of the spirit, then are ye not vnder the law. The dedes of the flesshe are manifest Which are these aduoutry, fornicatiõ, vnclennes, wãtonnes

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ydolatry, wythcraft, hatred, variaunce, contention, wrath, stryfe, sedition, sectes, enuye, murdre, dronkennes glotteny and such like of which I tel you before (as I haue told you in time past) that they which commit suche thinges, shal not inherit the kingdō of heuē. Thus you perceaue that to ẏ enioying of the deathe and passion of Chryst, these two poyntes are requysit of our behalfe, the one, to beleue rightly, the other to lyue vpryghtly, whyche two poyntes, no man is able otherwyse to knowe (except it be by specyall reuelation from God) but onely by the catholyke churche, which catholyke churche, our sauioure Chryste hath appoynted, to be the onely scoole, for all men to come and repayre vnto, to learne such truthe, as is mete for them to know, for the attayninge of euerlastyng lyfe. This catholike churche, and no other cōpany, hath ẏ true vnderstandinge of scripture, & the knowledge of all thinges necessary to saluation. To this churche, Christ maketh promys, in ẏ .xvi of Jhō saying: Whē that spirite of truth shall com he shal teach you all truth, To this churche also he maketh that other promis, written in the .xxviii. of Mathew, where he sayeth: Behold I am with you, to the ende of the World. Thys catholyke churche, thus gouerned by the holy Ghost & assisted alwayes, of Chryst him selfe, neuer yet failed, frō the tyme of the Apostles, hitherto, ne shal fayl, to ẏ worldes ende, nether can it be deceaued in any necessary

Ioan.16.

Math.28

truth, according as Christe promyseth in the .xvi. of
Mathewe, saying. That hel gates shal not pre-
Math, 16, uayle against the churche. where, by hel gates
he meaneth errour, as yf he had sayd, that the catho-
lyke churche shall neuer be ouercome wyth erroure.
For this cause S. Paule in the third chapiter of his
Timoth, 1, first epystle to Timoth, calleth the catholyke church
the piller and ground of truth. This catholike
churche, must in all ages nedes be an open knowen
church, and such a companye, as among which, the
trueth is openly preached, ells Christe woulde not
haue sayd, (as it is wrytten in the .v. of Mathewe)
Math, 5, A citie that is set on a hyl, can not be hyd, ne
ther do men lyght a candel, and put it vnder
a bushel but on a candelstycke, and it geueth
lyght vnto all that are in the house. wherfore
they do great iniurye to Christ, which saye, that the
catholyke church is an vnknowen churche, seing it
is that citie, which our sauiour there ment, and that
candell, of whiche he there speaketh. So manye as
deuyde them selues frō this open knowen Churche
of Christ, and refuse the doctryne thereof, thoughe
they be neuer so diligent in reading of scripture, yet
shall they neuer truelye vnderstand scrypture, but
runne continually farther and farther into erroure
and ignoraunce, euē as a man that is once out of his
way, the farther, and faster he goeth furthe, the more
2, Peter, 1 he laseth his labour. Saynt Peter therefore in the
fyrst Chappter of his second epistle, geueth vs a most
certayne and sure rule, whych yf we folow, we shall
not

not fayle, ryghtly to vnderstand scrypture: his rule is thys. We haue (sayth he) A tryght sure Worde of prophecie, Wherevnto yf ye take hede, as vnto a light & shineth in a darke place, you doo Wel vntil the day daWne, and the daye starre aryse in your hartes. So that you first knoWe this, that no prophecie in ỹ scripture hath any pryuate interpretation. For ỹ scripture came neuer by the Wil of man, but holy men of God spake, as they Were moued by the holy ghost. Here you se, howe saint Peter willeth euery man, fyrst of all, to knowe, that scrypture must be vnderstanded after the generall meanynge of Chrystes churche, and not after the pryuate interpretation of any seuerall man, or companye, And in the thyrd chapyter of the same Epystle he sayeth further, that in S. Paules epistles, are manye thinges harde to be vnderstanded, Whyche they that are vnlearned & vnstable, doo peruert, as they doo also the other scryptures, to theyr oWne destruction: ye therefore beloued (seyng you be Warned afore hande) beWare leaste ye, With other men, be also plucked a Waye through the errour of the Wicked, and fall from your oWne stedefastnes. Lo here S. Peter telleth the very cause, why men mysvnderstand scrypture, whych is lacke of knoweledge, and 2. Peter. 3

lacke

lacke of constancy, when men ether thorowe ignoraunce, or thorough inconstancye, swerue from the catholyke meanyng, and folowe priuate interpretation, Such men, he sayeth, do peruert the scryptures to theyr owne destruction. Saynt Paule also wrytyng to Timothe, and willing hym to be earnest in the study of scripture, geueth him wythall thys foresayd rule, saying in the very ende of his fyrst epystle.

1. Timoth 9

O Timothe, kepe sure that Whyche is committed to thy custody, and auoyde newe fangled termes, and bosting of science, falsely called, Which science whyle some did profes they haue erred from the fayth. The thinge whyche S. Paule sayth was commytted to Timotheies custodye, was the truth of the catholike faith whyche he sayth, some fell from, by reasone of newe fangled termes, and by reason also, that they tooke vpon them knowledge, beinge in dede ignoraunte.

2. Timo. 3

And in the third chapyter of hys seconde epystle to Tymotheye, he farther sayeth. **Continue thou in the thynges whyche thou hast learned, Whych also were committed vnto the.** S. Ireneus also (a blessed martyr, and very nyghe to the tyme of the Apostles, a man of great learnyng, and no lesse vertue, and such a one, as by the consente of al men, had the perfyte knowledge and vnderstandyng of scryptures) in his third boke agaynst Valentyne the arch heretike, and in the fowrth chapyter of the same boke sayeth, touching the catholyke church in this maner. **We muste not seke ye truth**

Ireue. in his third boke

eth

eth among other, seing We may easely take it of the church, for as much as the Apostles haue fully lefte With it (as in a rych tresury) all truth, ℣ Who so listeth, maye thence take the drinkes of lyfe, for this is the entre to lyfe All other are theues, and robbers, Wherefore them must We auoide, & that doctryne that the churhe teacheth, We muste loue, & Wyth great diligence embrace the tradition of the truth. For What and yf a controuersy wold happen to ryse vpon neuer so smal a questiō ought not men in that case to haue recourse to the most auncient churches, in Which the Apostles Were conuersaunt, and there learne the truth in that controuersy: ye What & yf the Apostles had lefte behynde them no Wryting at all, must We then not haue folowed the order of tradition, delyuered by them to such as they committed the churches vnto: to Which tradicion many barbarous natyons beleuing in Chryst do geue credite, Without any other Wrytyng, then that Whych is in their hartes Wrytten. All this wryteth Irenæus, and within a lytle after he sayeth: Yf to these barbarous nations, any man should preach in their owne language, these inuentions of

gainst Valentine, chap. 4.

heretykes

heretikes, by and by they would stoppe ther eares, and fly as farre as they could frō him and not once here his blasphemous talke. thus sayeth S. Ireneus. Now yᵗ christen people at this presēt, would folowe this trade, which this blessed martir here speaketh of, thē should no mā runne into heresy, but all men shuld cleue fast vnto ẏ wholesome doctrine of the catholike church, & abhorre and detest, whatsoeuer any precher wold vtter vnto thē contrary to the same. For whosoeuer preacheth any doctrine, not agreable to ẏ general receiued doctrin in the open knowen church, he it is & such as be lyke to him, of whō our sauiour biddeth vs to beware, saiing in ẏ vii of Mathewe: **BeWare of false prophets, Which come to you in shepes clothing but in Wardly they are rauenynge Wolues.** Math. 7.

Our sauiour calleth them wolues, for ẏ they deuour ẏ soules, of so many as giue credite vnto thē, he sayeth fardar of them, that they come in lambes skines because they pretende the worde of God, and therewith bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that al christendome openly teacheth, and from tyme to tyme hath taughte, is false, & cannot possible be true, vnlesse we wold sai, ẏ christ him selfe were not tru. For he promyseth ẏ him selfe wilbe for euer w̄ ẏ churche, and that ẏ holy ghost, shal for euer gouerne the same Forasmuch than, as there is no other schole on the

earth

earth, for men to learne theyr duety towardes God, and the world, but the catholyke churche: nor no other doctrine, auayleable to eternall lyfe, but that whiche the catholyke churche teacheth, therefore all christē people are required, to make a solemne vow at their baptisme, to beleue the catholyke churche. And he that so doth, is in an assured trade of saluation, if in his conuersation, he folowe the same, but contrariwyse, he that beleueth it not, is in a moost certayne estate of euerlastynge dampnation. Wherefore, that you maye knowe, what the catholyke churche doeth in all poyntes beleue, there shalbe hereafter perticularly, set furth vnto you, the seuerall matters requisit to be beleued, & practysed of all christen people, that no man maye haue iuste cause hereafter, to pretende ignorance, but all men beinge sufficieutlye instructed, maye by folowynge suche doctrine, attayne to euerlastynge lyfe, whych sende vnto vs al the blessed trinitie, the father, the sonne, and the holye ghoste, to whom be all honour and glorye, worlde wythout ende.

Amen.

Io. *Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.*

An Homelye of Christian loue, or Charitie:



Forasmuche as the pith, and summe, of al thinges, which be conteined, eyther in the lawe, or in the prophets, doth stād, and consist, in ỹ loue of God, and in the loue of oure neyghbour, as our sauiour Christ doth plainely testifye, in the. xxii. Chapiter of sainct Mathewe, sayenge. One of the Pharises beinge a doctoure of the lawe, tēpting, did aske him, and say: maister, What is the great cōmaūdemēt in ỹ lawe? Jesus answerynge, sayd vnto him. Thou shalte loue thy Lorde God, With all thy harte, With all thy soule, and With all thy hole mynde, this is (sayeth he) the greateste, and fyrste commaundement And the seconde is lyke vnto it. Thou shalte loue thy neyghboure, as thy selfe, and of these two commaundementes, al the lawe doth hange, and the Prophetes. And forasmuche also, as we can not loue God well, except we doo loue oure neyghboure, in a due order ne yet loue oure neyghboure well, excepte we doo

loue

loue God in that due order, that we oughte to doo, (Sainct John the Euangelist so testifiyng and declarynge, in ỳ thirde and fourthe Chappters of hys fyrst canonical Epistle). And finallye forasmuche as he that loueth not after this sorte, is (by the testimonye of the sayde S. Jhon, in the sayde thyrde Chapiter) iudged to be in deathe, therfore it is ryght expedient and necessarye, to haue alwayes thys loue, whiche nowe in oure vulgare tongue, and common talke, is oft named by the name of charytye, but verye megerly and coldlye practysed, and set furthe in dede, as it shoulde be. And of truethy, yf we woulde iudge vprightly and well, we oughte to saye, that of all thinges that be good, to be taught vnto Christen people, there is nothynge more necessarye to be spoken of, and dayly called vpon, then charytye: aswell for that all maner of workes of righteousnes, be cõteyned in it, as also that the decaye thereof, is the ruine of the worlde, and banishment of vertue, and the cause of al vyce. And forasmuch, as almost euery mã maketh & frameth to himselfe a charity, after his owne appetite, and how detestable so euer hys lyfe be, bothe vnto God and manne, yet he perswadeth with him selfe styll, that he hathe charytye. Therefore you shall heare now a true and playne descryption of charitie, not of mens imagination, but of the very woordes and example of oure sauyoure Jesus Christe. In whyche description, euerye man (as it were in a glasse) may consider hym selfe & see playnlye, wythout errour, whether he be in true Charytye or not.

charitie is to loue god, wyth all oure heart, wyth all our life, with al our powers, & wyth al our strength. **With al our heart**, that is to say, that our hartes mynd, & studye, be set to beleue hys worde, to truste in hym, and to loue hym aboue all other thynges, whych we doo loue best, in heauen or in earthe. **With al our life**, that is to saye, that oure chyefe ioye and delyte be sette vpon hym, and hys honour, and oure hole lyfe geuen vnto the seruice of hym, aboue all thynges: with hym to lyue, and wyth hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne, or doughter, house or lād, more then me (saith Christ) is not worthye to haue me. **Wyth all oure powers**, that is to saye, that with our handes, and feete, with our eyes, and eares, oure mouthes, and tongues, and with all other partes & powers, bothe of bodye and of soule, we shoulde be geuen to the kepyng, and fulfyllynge of hys commaundementes. This is the fyrst and the princypal parte of charitie, but it is not the whole. For charytye, is also to loue euerye manne, good and euyll, frende and foe. And what soeuer cause be geuen to the contrarie, yet neuertheless, to beare good wyl and harte vnto euery man, to vse our selues wel vnto thē, aswell in woordes, & countenaunce, as in all oure outwarde actes, and dedes. For so Christ him selfe taught, and so also he perfourmed in dede. And of thys loue that we ought to haue amongest our selues, eche to other, he instructeth vs thus. (Mathewe. v.) **You haue**

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heard̄e it taught in tymes paste. Thou shalt loue thy frende, and hate thy foe, but I tell you, loue your enemies, speake well of them that diffame you, and do speake euyl of you: do wel to them that hate you, pray for them that vexe and persecut you, that you may be the children of your father that is in heauen. For he maketh the sunne to rise bothe vpon the euill and good, and sendeth raine to the iuste, and to the vniust. For if you loue them that loue you, what reward shall you haue? Doo not the Publicans likewise? And if you speake well onely of them that be your brethren, and dearely beloued frendes, what great matter is that? do not the heathen the same also? These be the very woordes of our sauyour Christ him selfe, touchyng the loue of our neighbour. And for asmuch as the Phariseis (with theyr gloses) had corrupted and almoste clearely stopped vp, the pure well of gods lyuely woorde, teachynge that thys loue and charytye, pertayned onelye to a mans frendes, and that it was sufficiente for a man to loue them whiche doo loue hym, and to hate hys fooes: therefore Christe dyd open thys well agayne, purged it, and scoured it, by geuynge vnto hys godlye law of charitie, a trew and cleare interpretation which is this: that we ought to loue euery mā, both

frende

frende, and fooe: adding thereto, what commodity we shal haue therby, and what incommodity by doinge the contrarye. What thynge can we wysshe so good for vs, as the heauenlye father to repute, and take vs for hys children? And thys shall we be sure of (saith Christ) yf we loue euerye man, wythout exception. And yf we doo otherwyse (sayeth he) we be no better than Phariſes Publicans, and heathen personnes, and shall haue our reward wyth them: that is, to be excluded frō the number of gods elect children, and from his euerlastinge inheritaunce in heauen. Thus of true charitie, Christe taught, that euery man is bounde to loue god aboue all thinges, and to loue euery man, frende and fooe.

And thus lykewyse, he dyd vse hym selfe, exhortynge hys aduersaryes, rebukynge the faultes of hys aduersaryes, and when he coulde not amende them, yet he prayed for theym. Fyrste he loued God his father aboue al thynges, so much that he sought not hys owne glorye and wyll, but the glorye and wyll of hys father: I seke not (sayde he. Jhon. v.) **myne owne wyll, but the wyll of hym that sente me.** Nor he refused not to dye, to satisfie hys fathers wyl, saying Math. xxvi. **If it may be, let this cuppe of death goo from me, if not, thy wyll be done, and not myne.** He loued also not onely hys frendes, but also hys enemies, whyche in their heartes did beare exceadinge great hatred against him, & in their tonges spake all euill of hym, & in their actes, and dedes, pursued him wyth al their

myght

might & power, euen vnto deathe. Yet all thys notwithstandynge, he withdrew not hys fauoure from theym, but styll loued theym, preached vnto them, of loue, rebuked theyr false doctryne, theyr wycked lyuynge, and dyd good vnto theym, pacientlye accepteyng what soeuer they spake, or dyd agaynste hym. When they gaue hym euyll woordes, he gaue none euyll agayne, when they dyd stryke hym, he did not smite agayne. And when he suffered deathe he dyd not slea them, nor threaten them, but praied for thē, and referred all thinges vnto his fathers wyll. And as a shepe that is led vnto the shambles to be slaine, *Esai.53.* and as a lambe that is shorne of hys flese, dyd make *Actes.8.* no noyse, nor resystence: euen so wente he vnto hys deathe, wythoute anye repugnaunce, or openynge of hys mouthe, to saye any euyll. Thus I haue deserybed vnto you, what charitie is, aswell by the doctrine, as by the example of Christ him selfe. Whereby also euery man may without errour, know him selfe, what state and condition he standeth in: whether he be in charitie (and so the c'yldе of the father in heauen) or not. For although almoste euery man persuadeth hym selfe to be in charitye, yet let him examine none other man, but hys owne hart, hys lyfe and conuersation, and he shall not be deceyued, but truelye decerne, and iudge whether he be in perfyte charitie or not. For he that foloweth not hys owne appetite and wyll, but geueth hym selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God aboue all thynges, and els surely he loueth hym not, what soeuer he

he pretende: as Christ sayd. If you loue me, kepe you my cõmaundementes. For he that knoweth my commaundementes, & doth kepe them, he it is (sayeth Christ) that loueth me. And agayne he sayeth: He that loueth me, will kepe my woorde, and my father will loue him, and we will bothe come to him, and dwell with him. And he that loueth me not will not kepe my woordes. And lykewyse, he that beareth good heart and mynde, and vseth wel hys tonge, and dedes vnto euerye man, frende, and fooe, he may knowe thereby, that he hath charytye. And then he is sure also, that almyghtye god taketh hym for hys deare beloued sonne, as Saynte John sayeth, in the thyrde Chapter of hys fyrste canonical Epistle. Hereby, manifestlye are knowen the children of God, from the children of the Deuill: For whosoeuer doeth not loue his brother, belõgeth not vnto God. But the peruerse nature of man, corrupt with synne, and destitute of goddes word, and grace, thinketh it against all reason, that a man should loue hys enemye, and hath many perswasions, whyche enduceth hym to the contrarye. Agaynste all whyche reasones, wee ought aswell to set the teachynge, as the lyuynge of oure sauioure Chryste, who louynge vs (when wee were hys enemyes) doth teach vs to loue our enemyes. He did vaciently take for vs many reproches,

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Furthermore we muſt conſider, that to loue our friendes, is no more but that which theues, adulterers, homicides, and all wycked persons doo: in so much that Iewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr frie[n]des, of whom they haue theyr lyuynge, or any other benefites. But to loue our enemies, is the proper co[n]dition onely of them, that be the children of God, the diſciples and followers of Christ. Notwithstanding mans frowarde and corrupte nature, wayeth ouer deepelye many times, the offence & displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the burden ſhoulde be easye ynoughe, if (on the other syde) euery man woulde conſyder, what displeasure he hath done to hys enemy agayne, & what pleasure he hathe receyued of hys enemye. And yf we fynde no egall recompence, neyther in receiuing pleasures of our enemy, nor in rendring displeasure vnto hym agayne: then let vs ponder the displeasures, whyche we haue done agaynſt almighty God. Howe often, and how greuously, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes there is none other remedye, but to forgyue the offe[n]ces done vnto vs, whyche be very ſmall in comparison of our offences done againſte God. And yf wee conſyder that he, which hath offended vs, deſerueth

he pretende: as Christ sayd. If you loue me, kepe you my cõmaundementes. For he that knoweth my commaundementes, & doth kepe them, he it is (sayeth Christ) that loueth me. And agayns he sayeth: He that loueth me, will kepe my Woorde, and my father will loue him, and we will bothe come to him, and dwell with him. And he that loueth me not will not kepe my Woordes. And lykewyse, he that beareth good heart and mynde, and vseth wel hys tonge, aud dedes vnto euerye man, frende, and fooe, he may knowe thereby, that he hath charytye. And then he is sure also, that almyghtye god taketh hym for hys deare beloued sonne, as Saynte John sayeth, in the thyrde Chapter of hys fyrste canonical Epistle. Hereby, manifestlye are knowen the children of God, from the children of the Deuill: For whosoeuer doeth not loue his brother, belõgeth not vnto God. But the peruerse nature of man, corrupt with synne, and destitute of goddes word, and grace, thinketh it against all reason, that a man should loue hys enemye, and hath many perswasions, whyche enduceth hym to the contrarye. Agaynste all whyche reasones, wee ought aswell to set the teachynge, as the lyuynge of oure sauioure Chryste, who louynge vs (when wee were hys enemyes) doth teach vs to loue our enemyes. He did vacyently take for vs many reproches,

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Furthermore we must consider, that to loue our friendes, is no more but that which theues, adulterers, homicides, and all wycked persons doo: in so much that Iewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr frendes, of whom they haue theyr lyuynge, or any other benefites. But to loue our enemies, is the proper condition onely of them, that be the children of God, the disciples and followers of Christ. Notwithstanding mans frowarde and corrupte nature, wayeth ouer deepelye many times, the offence & displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the burden shoulde be easye ynoughe, if (on the other syde) euery man woulde consyder, what displeasure he hath done to hys enemy agayne, & what pleasure he hathe receyued of hys enemye. And yf we fynde no egall recompence, neyther in receiuing pleasures of our enemy, nor in rendring displeasure vnto hym agayne: then let vs ponder the displeasures, whyche we haue done agaynst almighty God. Howe often, and how greuously, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes there is none other remedye, but to forgyue the offeces done vnto vs, whyche be very small in comparison of our offences done againste God. And yf wee consyder that he, which hath offended vs, deserueth

not to be forgyuen of vs, let vs consyder agayn, that we muche lesse deserue to be forgyuen of God. And althoughe our enemy deserue not to be forgyuen for hys owne sake, yet wee oughte to forgyue hym, for gods loue, consyderynge howe great, and manyfest benefytes we haue receyued of hym, wythoute oure desertes, and that Chriſte hath deserued of vs, that for hys sake, we shoulde forgyue them theyr trespasses, commytted agaynst vs.

But here may rise a necessary question, to be dissolued. If charity requyre to thinke, speake, and doo well vnto euery man, bothe good and euil, howe can Magystrates execute iustyce vppon malefactours, wyth charitye: Howe can they caste euyll men into prison, take away theyr goodes, and sometime their lyues accordyng to lawes: yf Charitye wyll not suffer them so to do: Herevnto is a plaine and brief answere, that plages and punyshmentes be not euyl of them selues, yf they be well taken of innocents: and to an euyl man, they are bothe good and necessarie: and maye be executed accordynge to Charitye, and wyth Charitie shoulde be executed. For declaracion whereof, you shall vnderstande, that charitye hathe twoo offices, the one contrarye to the other: and yet bothe necessarye to bee vsed, vpon men of contrarye sorte, and dysposition. The oue offyce of Charitie, is to cherishe good, and innocent men. Not to oppresse them, with false accusatiõs: but to incourage them, wyth rewardes to doo well, and perseuer in well dooynge: defendynge them wyth the swoord, from theyr aduersaryes. And the office of Bishoppes, and

pastours

pastours, is to laude good men, for well doyng, that they maye persseuer therein, and to rebuke and correct, by the woorde of God, the offences, and crimes of all euyl dysposed persons.

The other office is, to rebuke, correcte, & punish, byce, without acceptation of parsons, and this is to be vsed, agaynst them onely, that be euyll men, and malefactours. And it is as well the office of Charitye, to rebuke, punyshe, and correcte theym, that bee euyll, as it is to cherysshe, and rewarde them that be good, and innocent. Sayncte Paule soo declareth, wrytynge to the Romaynes, and sayenge, the high powers are ordeyned of GOD, not to be dreadefull to them that doo well, but vnto malefactours, to drawe the swoorde, to take vengeaunce of hym that commytteth the synne. And Sayncte Paule byddeth Tymothye constauntlye, and vehementlye, to rebuke the synne, by the woorde of GOD. So that bothe offyces shoulde be dylygentlye executed, to impugne the kyngdome of the deuyll: the Preacher wyth the woorde, and the Gouernoure wyth the swoorde. Els they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wylfully suffer God to be offended, and the whom they gouerne to perysshe. For as euery louing father correcteth hys naturall sonne, when he dothe amysse, or els he loueth hym not: So all gouernors of Realmes, Countries, townes, and houses, should louynglye correcte them, who be offendours vnder theyr gouernaunce.

Roma 13.

1. Timo. 5

And cherysshe them who doo liue innocently: yf they haue any respecte, either vnto God, and their office, or loue vnto them, of whom they haue gouernaūce.

And suche rebukes, and punyshmentes, of them that do offende, muste be done in due tyme, least by delaye, the offender fall headlinges into al maner of myschyefe, and not onely bee euyll theym selues, but also do hurte vnto manye men, drawynge other by their euyll example, to synne, & outrage, after them. As one theef maye bothe robbe manye men, and also make many theues, and one sedicious person may allure many, and noye a hole towne or coūtrie. And suche euil persons, that be so great offenders of god, and the commō wealth, charitie, requireth to be cut of, from the body of the common weale, lest thei corrupt other good, and honest persons: like as a good surgeon curteth away a putrified, and festred member, for the loue he hath to ȳ hole body, least it infect other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or christian loue is, so playnely, that no man nede to be deceyued.

¶ Hyche loue whosoeuer keepeth, bothe towardes God (whom he is bounde to loue aboue al thinges) and also towardes hys neyghboure, aswell friende as fooe, it shal surely kepe hym frō all offence of god, and iust offence of man. Therefore beate wel away this one shorte lesson, that by true christian charitie, god oughte to bee loued, aboue all thynges, and all men oughte to be loued, good and euyll, friende and foo, and to al suche we ought (as we may) doo good: those that be good, of loue wee ought to encorage, & cherishe,

cherysh, bicause they be good: And those that be euil, of loue, we ought to procure vnto them their correction, and dewe punyshment, that they may thereby, either be brought to goodnes, or at the lest, that god and the common wealth may be the lesse hurte, and offended, hating alwaies, the vice, or offence, but louynge the person alwayes, as the creature of god, and as one, who by nature is ioyned in kynred vnto vs. And yf wee thus directe oure lyfe, by Christian loue and Charytye, then Christe doothe promyse and assure vs, that he loueth vs, and that wee be the Chyldren of our heauenlye father, and reconciled to hys fauour being verye members of Christ, and that after the shorte tyme, of thys presente and mortall lyfe, we shall haue with him, eternall lyfe, in hys euerlasting kingdome of heauen: Therfore to hym, wyth the father, and the holy ghost, be al honour & glory, now & euer. Amen.

¶ An homely declaryng howe dauuge-rous a thyng, the breache of Cha-ritye is.

Math. 5.



Our Sauiour Christ in ỳ. v. of Mathew, setteth forth an vniuersal doctrine, that is, a doctrine, apperteyning indifferently to al Christen mē vnd there he declareth, how great perfection of life, ought to be in one of vs, saiynge in thys maner.

Nisi abundauerit iustitia vestra plusquam Scribarum, & phariseorum, nō intrabitis in regnum cœlorum. That is to saye:

Except your righteousnes excede the ryghteousnes of the Scribes, & the Phariseis, ye cannot entre into the kyngdome of heauen.

For the ryght vnderstandynge of whych wordes, it is to be noted, that righteousnes in this texte, dothe signifye all kynde of vertue, and goodnes, and that by the Scribes, and Phariseis, Christe doothe here meane, certaine companies, whyche were amonge the Iewes, and dyd lyue accordinge to the letter of Moyses lawe, so vpryghtly, in the face of the world, that they were commenly taken for parfyt men.

Oecumenius vpō the. v. of Mathew

Oecumenius, an aūcient father of the greke church, doth so declare the forsayde woordes. Wherefore, when our sauioure requireth of vs, that we in righ-

tuous-

tuousnes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke should not onely outwardely, seme good in the syght of the worlde, (as did the Scribes, & the Phariseis,) but inwardlye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whych they were not. And because no faulte is more greuouse, then the breache of Christen Loue and Charytye, therefore immediatelye after the foresayde generall sentence, he instructeth vs, afore all other thynges, in our duty, touchynge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicium. Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to say. **It was sayde to them of olde tyme, Thou shalte not sleye Whosoeuer doth sley, shalbe in daunger of iudgemēt. But I saye vnto you, that Whosoeuer is angry With his brother, shalbe in daunger of iudgement.** Behold, good Christē people, how perfit a charity Christ requireth in vs. For to vs he maketh the least breache of Charitie, as daungerous, as in old tyme, was the greatest breache to the Jewes. The greateste breache of Charitie, is murder, and the punyshment thereof amongest the Jewes, was iudgemente. The leaste breache of charitie, is anger, and yet the punishmēt appoynted for it to vs Christians, by our Sauioure hym selfe, is lykewyse iudgement. Howe great dyfference of lyfe then, I pray you, must be betwene vs nowe lyuynge vnder the newe lawe, and them that of olde tyme lyued vnder the olde lawe, that is vn-

der

der the law of Moyses, when as the selfe same paine that was then prescribed vnto them, for the highest degree of vncharitablenesse, is now dewe to vs, for the lowest degre therof. How is it that men flatter them selues, wyth the pleasaunt name of Christian libertie, and thinke that, because Christ saieth in the Math. 11. xi. of Mathew. *Iugum meum suaue est, et onus meum leue.* That is to saye. **My yoke is swete, and my burden lyghte,** that therefore suche straynghtnesse of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Iewes. True it is in deede, that Christen men are not at thys presente, bounde to bee cyrcumcysed, or to offer vppe vnto almyghtye GOD, calues, oxen, sheepe, and Gotes, or to goo thyse a yeare to Ierusalem, or to forbeare swynes flesshe, or to kepe other lyke obseruations of Moyses lawe, but as touchynge the true commaundementes, and all morall Preceptes contayned in the olde testament, wee Christians are bounde to the obseruation of them, & of all other thynges, belongyng to the estate of the newe testament, and so bounde, as that in performaunce, and fulfyllynge of them, we muste be muche more perfyt, and more exacte, then euer was the Iewes in obeyng Moyses lawe. Neither is the yoke of Christ called sweete, nor hys burden lyghte, for anye ease or remission, that wee may take in oure condition, but for two other consyderations, of whych the one is, the abundaunce of grace, gyuen nowe in the tyme of the newe testamente, farre exredynge, the measure of grace gyuen to the Iewes, folowynge Moyses lawe: the other is, the

greatnes

greatnes of reward promysed to vs aboue the Iewes, as witnesseth amonge manye other auncient fathers, Oecumenius also, who writynge vpon the .5. of Mathewe, saieth after thys sort. *Quoniam infancia in virilem iam transierit etatem, et copiosa hominis data est gratia, et maxima proposita sunt premia (neque enim in possessio terræ terronorum, quã bonorum, aut prolis fæcunditas, aut longa vita, seu victoria contra hostes promittitur, sed regnũ cœlorum, adoptio et victoria contra dæmones) merito magna exiguntur certamina.* That is to saye. For as muche as now infancie is passed into mans age, and grace is plenteously geuen to men, and moost greatest rewardes are promysed (for now neither possession of earthly, & earthlye goodes, nor longe lyfe, nor fecunditie of children, nor victorie againste oure mortall enemies, is promysed, but the kyngdome of heauen, adoptiõ to god, and victory against deuils) therefore of good reason, great fyghtes are required of vs. Thus sayth Oecumenius concluding that we christen men must more paynefully, and manfully, fyght agaynst our ghostly enemye, then did the Iewes, because we receyue more grace thẽ they receyued, and haue promyse made to vs of greater rewardes, then they had made to thẽ. For these two causes, we christen men must thinke the yoke of Christe swete, and hys burden easye, be the thinges which are required of vs neuer so harde to doo, as this is one, that we may not breake charitie, so muche as in the lowest degree that can be, that is in anger, which worde in the forsayde place

of Mathew, doeth signifie a violation or breache of charitie, not vttered or shewed forthe by any sygne, but onely conceyued secretly in the heart, and there lyinge hyd from knowledge of man, but open and manifest to the eye of almyghty god, who seyth euē the inwarde thoughtes of the heart: thys breache of charitie, though it seme to manye a smale faulte, yet Christ declareth it to be a greuouse faulte, and maketh it in the payne equal with murder, committed of olde tyme by the Jewes. Nowe yf christen men, hauing conceyued angre in their heartes, do not by and by suppresse the same, but proceade to a farder breache of charitie, that is to vtter theyr anger by any signe or token, then is this theyr fault greater thē the other, and the punyshemente due for the same, greater also, accordynge to the woordes of Christe, who in the. v. of Mathew sayth. *Qui autē dixerit Racha reus erit concilio.* that is to saye. **He that sayeth to hys brother Racha, shalbe in daunger of counsel.** Where, by Racha, we muste vnderstande an outewarde signe, vttered by the mouthe, with breach of charitie, and yet suche a signe as dooeth signifie no expresse or perticuler reproch as, to thou our brother or to tushe at hym. And by councel we must vnderstand a greater punishment, then was iudgemente. After this our sauiour procedeth to the third degree of vncharitablenes, whyche is in woorde to call our neyghbour, by any euyll name, as to call hym foole. Of thys thyrd degree Christ sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis.* that is to saye. **He that calleth hys brother foole, shalbe in daunger of hell fyre.**

Beholde

Beholde christian people, youre lyfe in thys lesson, as in a glasse, and you shall see what daunger you stand in. Who is there almost amongest vs but that vncharitably calleth his neighbour foole or som like euyl name? yea, who is ther in maner that doth not far passe thys degree of vncharitablenes? And yet our sauioure nameth no mo degrees, partly because the payne of thys thirde degree beynge hell fyre, no greater payne coulde be named, for suche as should passe the same degree: partlye because the Christian man should at the least be soo wary, & circumspecte, in keping of brotherly loue, & charitie, that thoughe he dyd perchaunce so farre forgette hym selfe, as to call his brother foole vncharitablye, yet farder then so, he should not so much as thynke, throughout his whole lyfe. It is written of one Solon an infidell, but yet a verye polytyke man, howe when he made lawes for ỳ gouermẽt of the famous citie of Athens he in all his lawes appoynted no punishmente for a parricide, that is for suche a one as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he answered that he verilye thought and beleued, that no one beynge brought vp in Athens vnder hys lawes, woulde at anye tyme attempte suche an heynous synne. Euen so may we say of our sauiour, that he speaketh but of those foresayde thre degrees of vncharitablenes, for that it is not lykelye christen men, beynge traded in Christes moste parfyt religion, would at anye tyme procede in the violatynge of charitie, farder then so. But here may be moued a question whether our sa-

uiour hath so forbidden vs to be angrye, to saye Racha, or thou foole, one to another; & in no wise any man maye so doo, but thereby he falleth in daunger of iudgement of councell or of hell fyre. For answere to this question, it is to be noted, that our sauiour in thys place, forbyddeth vs al kynde of vncharitablenes, and nothynge elles. For asmuche then as in the third of Math. S. Jhon Baptist calleth the scribes
Math. 3. and phariseis, adders broode, and S. Paule calleth
Gala. 2. the Galathians fooles, and men without vnderstãding, in the seconde chapter of hys epistle written to
Luc. 24. them: yea Christ hym selfe, in the .xxiiii. of Luke calleth hys dere beloued apostles fooles, and sloo of beleue, and the thyng whiche they dyd, can not be iudged vncharitable, therfore we must saye, that when suche as haue authorytye, vpon a good and godlye zeale, rebuke trespassours and offenders, therby to make them ashamed of theyr euyll doinges, and the rather to leaue the same, that this kynd of rebuking is lawfull, and in no wise ment in the foresaid talke of Christ. But the onely thyng that is there forbydden, is the breache of charitie, when one man meaneth no good at all, to another, but for the onelye satisfiynge of hys vncharitable heart, wysheth hym hurte in his heart, or vttering hys secret vncharitable mynde, doth thou hym, or tushe at hym, or finally speaketh contumelious wordes, expresly vnto hym, callyng him foole, idiot, or by other like opprobrious names: Wherefore to conclude, seynge you nowe knowe, what parfyt loue and charytye our sauiour Christ doth require to be in vs, leste all accustomed

vancor and malyce from henceforthe be vtterlye ba-
nyshed from emongest vs, that we dwelling in cha-
ritie, maye dwell in god, and haue here in thys lyfe,
GOD dwell in vs, and in the worlde to come,
dwell in heauen with hym for euer, whiche graunt
vnto vs, the blessed Trinitie, the father, the
sonne, and the holye ghoste, to whome
be honoure and glorye worlde
wythout ende.
Amen.

Io. Harpesfelde, sacræ theologiæ professoris,
et Archidiaconi London.

An Homely of the churche, What it is, and of the commodyty thereof.



Whosoeuer (good people) wyll call to hys remembraunce þ inestimable goodnes of Almyghtye God, and his inestimable mercye, towardes vs nothing deseruing the same: yf there be any spot of heuenly grace, in that person, he shall be ashamed of hys owne vnthankefulnes, and disobediens, & be compelled to fall downe in body, and soule, before our Lord, to aske pardon for his transgression. Of the which goodnes, and mercy of god, you haue a sufficiente, and moste euident declaration, in these godlye and deuout homelies, that are set fourth to you, of the creation, & redemption of man: Neuertheless, for your further instruction, & ghostlye comfort in this behalfe, I haue thought good to lette you vnderstande, another hye benefyte, geuen to vs, by oure sauiour, and redemer, Jesus Chryste, that we, hauynge parfyt knowledge of God, may euermore prayse and magnifye hym, accordynge to our mooste bounden duetye. And this hye, and heauenly benefyte, is the holye catholyke churche, whiche our deare, and dreadfull Sauioure, both before and

and after hys paynefull deathe, dyd ordeyne, and ap-
poynt, to be for euer to vs a moste louynge & tender
mother, a perpetuall preseruation for our soule helth
and a pyller of trueth, in al our doubtful daungers.
Whiche churche, for so muche as it hath bene lately
assaulted, by sundrye sectes and heresies, and so sore
shaken, that many (more is the pitie) hathe separate
them selues from the same, and wylfully haue runne
astraye, beynge ledde and caried with euery waue,
and winde of newe learninge, I purpose by Gods
grace, to open shortlye to you, what this churche is,
what maner of churche it is, and what commoditie
we haue by it.

Fyrste the churche is a conuocation of all people
throughout the whole worlde, professynge one faith
of god, and one vse of al the holy sacramentes: whi-
che churche, because it is purchased and sanctifyed
by the death of oure Sauioure Iesus Christe, it is
most derelye beloued to God the father, and is cal-
led in holy scripture, by moste hie, and excellent na-
mes, as. *Corpus Christi, Sponsa Christi, Regnũ cælorum. &c* that
is to saye. The bodye mistical of Christe, the
spouse of Christe, the kyngdome of heauen.
For S. Paule speakynge of Christe sayeth. That
he hath appointed sundrie officers, to main- Ephes. 4
tayne the holy ones into the worke of minis-
tratiõ, to the edifiyng of the body of Christ.
And kyng Salomon taught by the holy ghost, dyd
forsee the dignitie and beutye of thys holy churche,
and sayde in name the of God thereby.

Vna est columba mea, perfecta mea. That is to saye. One is my doue, and my perfect one. Wyth many other suche louynge wordes, as my sister, my spouse. &c. And S. Paule byddeth husbandes to loue their wyues, euen as Christe loued the churche. Lykewise in the holye ghospell our sauiour Christe, doth compare the churche to sundry thynges, vnder the name of the kingdome of heauē, as vnto a kyng, which made a marriage for his sonne: sometymes to tenne virgins, and many suche other: by all whyche names & callinges, we may learne that the churche is an high and excellent thynge, & derely beloued to almyghtye god, who for hys churche sake, dyd geue hys onely sonne to most vyle death, & for the whiche also he hath prepared the kyngdome of heauen.

Now, for asmuch as we reade of another churche in the holy scripture, which is called, *Ecclesia malignantiū*. The church of the malignaunt and naughtye people. And yet of late a greate numbre of scismaticall persons, beynge in verye dede members of thys malignaunt church, haue vsurped to thē selues the name of the trewe churche: I intende to geue you sufficient instruction, to discerne and know the trewe church of Christe from the heretycall and scismaticall congregations. Fyrst thys holye and trewe churche of Christe, is called in our Crede, as it is in dede, the catholyke Churche. That is to saye, the vniuersall church, because it is not lurkynge in anye corner, or in any one country, but is in al countreys dyspersed: neyther in thys catholyke churche, lyke

from vs, or inuisible, or vnknowen: but we may eas-
ly discerne and know the same. For Christ doth cal
it, Ciuitatem super montem. A cytye vpon an hyll. And Math. 5.
in the ghospell of Saynt Mathewe also, teachynge
the order of brotherlye reconciliation, he sayeth.
If thy brother trespasse against the, go & tell
him his faute, betweene hym, and the alone,
but if he heare not the, yet take with the one
or two, yf he heare not them, than tell the
churche. Oh lorde howe shall he tell the churche,
yf it be not knowen, as the euyll doo contende.
Lykewyse Saynt Paule speakynge to the priestes
and elders at Ephesus, doth warne thē to take hede
to them selues, and to al the flocke, amonge whome
the holy ghost (sayeth he) hath placed you to rule the
church of God. Thus playnely the scrypture decla-
reth that the catholyke churche is, and oughte to be
manyfestly knowen, yet lest you shoulde any thyng
doute of the vnderstandynge of these scryptures,
heare I beseche you, how playne Sayncte Augus- Con. Pe-
tyne, doth write hereof. sicut per verba dei nouimus, vbi sit plā- lib ca. 13
tatus paradisus: sic per verba Christi, vbi sit ecclesia, didicimus
As by the woordes of God, we know wher
paradise was planted, so by the woordes of
Christ, we haue learned where ỹ churche is.
Marke here (good people) that Saynt Augustyne
in this place doth write agaynst an heretike, beinge
one of the donatistes secte: who denyinge the Catho-
lyke churche, did ascribe the faythe of Christ, and all

ſaluation, to them ſelues onely, beynge a ſmale parte of Aphrica, lyke as all ſciſmaticall congregations, in thys late tyme, haue done: ſome ſaying in Germany, here is Chriſt, here is the churche: ſome in Heluetia, here is Chriſt, here is the churche: other in Bohem, here is Chriſt, here is the churche: and we in Englande, here is Chriſt, and here is the church. Whereof euery one dyſſentynge from another, and that in matters of great weyght, doth declare, that the ſpyrite of God, which is the ſpryte of trueth, and vnitie, promyſed by Chriſt to the catholyke churche, doeth not leade nor gouerne ſuche ſectes: neyther oughte they to mayntayne and ſet furthe falſe doctrine, to the people, vnder the name of the churche, yet ſaynte Auſten in ỳ ſame place, addeth hys, or rather gods threatenyng, ſaying. *Abiſto vniuerſo, ad patrẽ quamlibet, quiſquis ſeperat hominem, ille diaboli filius, & homicida conuincitur.*

Who ſoeuer doeth ſeperat one mã, from this Whole, to anye parte: he is proued to be the ſonne of the deuyll, and a verye manqueller.

Alas than in what heauye caſe, are thoſe that haue ſeparate from the catholyke churche, not one man onely, but many thouſandes? Surely in heauy and miſerable caſe: vnleſſe, they doo ſpeadelye and in due tyme repente, and doo penaunce. Moreouer to knowe more manyfeſtlye, the catholyke churche of Chriſt, we ought to conſyder what Saynte Paule writeth of the foundation there of. For all ſciſmaticall congregations, though they grounde them ſelues apparantlye vpon the holye ſcrypture, yet haue

they

they theyr profession, seuerally taken of some nought-
tye man, as S. Augustyne sayeth. They are cal-
led euery one by proper names, Which they
dare not deny. But the catholyke church, though
heretykes haue named it Papystycall, yet recey-
ued it neuer anye other name, but catholyke, and
christian: but al mē that rede, may se how glorioussly
some haue vsed the name of Marchion, Ebion, Arrianus,
Manicheus, Pelagius, Donatus, and oure tyme lykewyse, the
name of Luther, Zwinglius, Coralstadius, wyth
thousandes such other, which hereticall fashion S.
Paule doeth rebuke in hys epystle to the Corynthy-
ans, who were euen in lyke case: and bostyng vpon
men sayd, Ego Pauli, Ego Appolli, I hold of Paule, and
I of Appollo. But the holy apostle rebuketh them
sayinge. As long as there is amonge you, en-
uiynge and strife, or sectes, are you not car-
nall? So that euerye chrysten man, and woman,
may playnely see by the scripture, that these hauyng
suche diuision, and sundrye sectes amonge them sel-
ues, are by S. Paule, accompted altogether carnal
and farre vnworthy to vse the name of the churche,
whiche is the onely and chaste spouse, of Christ. But
of the catholyke church, saynt Paule sayth. Nowe
therfore ye are not straūgers, and forreyners
but you are citizens With the saintes, and of
the housholde of God, and are builded vpon
the foundation of the Apostles, & prophetes,

Augusti.

Jesus Christe hym selfe beinge the head corner stone. And further, because S. Paule through the holye ghoste in hym, dyd forese that all heretykes woulde c̄alleuge vnto them selues the authoritie of the apostles & prophetes, and that they would without authoritie or knowledge, wrast their writinges euery one to their owne sense: therefore thys holye apostle in the same epystle, telleth vs the order which Christ hath appoynted to be obserued in hys church: for he sayeth that Christ ascendyng into heauen, dyd geue gyftes to menne, and that he made some apostles, some prophetes, some euangelystes, some shepardes, and teachers, declarynge thereby, that in the catholyke churche, there are orders, and offycers, some hyer, some lower, whome the reste ought both diligently to heare, and humbly to obey. So did the same S. Paule before hys death apoint Timothe to the offyce of a byshoppe, and also Tite he dyd leaue in Creta, that he shoulde ordeyne prieste in euery citye, which prieste, and Byshoppes, should not be disdained, or lytle regarded (as in this tyme of manye they are) but they shoulde (dooynge their duetye) haue double honoure and faythfullye gouerne the church, as S. Paule sayeth. And wrytynge to Tite, he byddeth hym exhorte, and rebuke, with all feruentnes of cōmaundyng, by these places of the holye scripture, you may easly see and vnderstande, that in the catholyke churche, there are and ought to be degres and orders, and that whosoeuer doth breake, contemne, or deny the same, he denieth and forsaketh the verye truethy and ordynaunce of

Christ

Chryst and hys apostles.

Nowe further, we oughte to consyder, that as S. Paule dyd ordeyne Timothe and Tyte, yea and other byshoppes, and pryestes, in hys tyme, so they by his commaundement, dyd in theyr tyme, ordeyne other, delyuerynge also to them, the doctryne whych they haue receyued of Paule, and by contynuall discurse of tyme, euery one hath delyuered the faythe, that they from the apostles haue receyued, and so euen from Chryste, to thys presente daye, one fayth hath euer stande stedfaste. Whiche thoughe it hath sundrye tymes bene assayde, and sore pynched, yet euer it hath preuayled at the last, and had the vpper hand, accordynge to Chrystes promyse, neyther ought any man lesse to credyt the catholyke church, because there are in the same, diuers euyll and wycked synners. For Christ him selfe, doeth compare the churche to a nette caste into the sea, whyche taketh bothe good and bad fishes, but at the ende, the good shalbe reserued, and the euyll cast awaye. Was not twelue chosen by Chryste, yet one of them he calleth a dyuell. Doth not Chryst also saye, that the scrybes and Phariseis, do syt in Moyses chayre, neuertherlesse, he would the people should obey theyr lessons. Euen so thoughe some members of Chrystes catholyke churche, doo not lyue accordynge to theyr vocatyon, yet oughte no man therefore the lesse to regarde the fayth and doctrine of the same churche. These thynges good people thoughe they are suffycyente, to declare the holye Churche, what it is,

Math. 16

Math 13.

Mat. 23.

and how it may be knowen, yet I beseche you most diligently to note and cary away one rule, whyche shall neuer deceyue you, but is a sure tryal of the catholyke churche, and the faith thereof. Thys rule is not myne, but taken out of a learned, auncient, and ryght godlye father in Christes churche. He sayeth.

Vincen. Lirenen. **There are thre meanes to trye a churche, or doctrine, the fyrst is antiquitie, the seconde is vniuersalitie, the thyrde is vnitie.** By the fyrst, we are taught that a trew doctrine must be knowē by that that is not lately spronge vp, or rysen, but cōmeth from Christ and hys apostles, and hath continued styll in the churche. By the seconde, we maye vnderstande, that a trewe faythe or doctrine of the churche is that onelye, whyche vnyuersallye, in all countreyes hath ben taught, & beleued. By the third we ought to learne, that a true doctrine, or fayth of the church, doth alwayes agre, and is alwayes one. No we those thre thinges well noted, maye instruct and teache anye christen man, to knowe the catholyke churche, whyche euer sence the apostles tyme, and in al countreyes with one consent (in al thinges concernyng our faith) hath shewed her self the worthy spouse of Christ. Contrarye wyse, false doctryne, and heresye, euer hathe doone, and shall doo to the worldes ende, **lately arise, & lurke in priuat corners, & neuer agre with it selfe.** Which thynges I myght easlye at large proue, and open to you, by playne and manifest demonstration. But because in the nexte homely, I intende to speake of the auctho-

ritie

ritie of the churche, and also of the commoditie, and profite that we haue by the same, here I wyll make an ende, besechyng all you (good and godly people) to geue your bodyes, and soules, an humble and holy sacrifyce to almyghtye God, praiynge euermore, that we may be altogether lyuely membres, of oure sauiour Jesus Chryst, and of his catholyke churche here vpon earth, and after this life, partakers of the ioyfull kyngdome of heauen, through the same oure Lord Jesus Christ, to whome wyth the father, and the holy ghoste, be all honour and glorye, worlde without ende.

Amen.

H. Pendilton *sacræ theologiæ profes.*

An homely of the authoritie of the church declarynge what commoditie and profyt we haue thereby.



Lyke Wyse, as in the laste Homelye, it was declared to you (good Christen people) what the church is, and how it maye be knowen: soo nowe you shall learne, the auctho-ritie of the same catholyke church and the commodytye, or profyt that ensueth to vs all, beinge membres of the same churche. Fyrste, when oure Saioure Iesus Christ did send forth the twelue apostles to preach, who were and are the chiefe and principall pyllers of thys catholyke church, he did geue to them great power and auctho-ritie as saynt Mathewe beareth wytnes, sayinge, **Iesus dyd call together the twelue dyscyples, and gaue them power ouer vncleane spirites, that they shoulde cast them out, and should heale all maner of dis-eases and infirmities.** And sundrie tymes we do reade in the holy ghospel, that our Saniour Christ doeth speake to hys Apostles after thys maner. *Qui uos audit, me audit, & qui uos spernit, me spernit.* that is to saye.

He

he that heareth you, hereth me and he that dispiseth you, doth dispise me. Meanyng, and wyllyng thereby, that all the worlde should knowe and confesse, the aucthoritie of the catholike church which Christ him selfe dyd buyld in, and vpon these hys holy Apostles. And to the same purpose he sayd to thē. *Iam non dicam uos seruus, sed amicos & c.* That is to sai. Math.10. Ioan.15. Nowe I wyll no more call you seruaunts, but frendes, for al thinges that I haue herd of my father, I haue declared to you. And Ioan.20. agayne he sayeth, As my father sente me, euen so I send you. By these, and many such other places, we maye see, that our louyng sauiour, did giue greate aucthoritie to his apostles. But nowe it is expedient, and nedefull, to declare, in what specyal poyntes this aucthoritie doth consist, and that the same aucthoritie was not onely geuen to the Apostles of Christ, but also to theyr successoures, in the catholyke churche, euer to endure. Which aucthoritie, though it be greate, and manyfolde, yet these are the chefest partes thereof, that hereafter doo folowe. First, almyghtye God, hath geuen power, and aucthoritie, to the catholike church, to haue the true sense, and vnderstandyng, of the holy Scripture, yea, and to approue also, or reproue al writing as Scripture, or no Scripture. Whiche thynge, good christen people, you may well vnderstande to be moost true, yf ye call to remembraunce, who is ỳ guyde, and gouernour of the church, that is to wit. the holy Ghost, as Christ dyd promyse, saying.

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiscum
Ioan. 14. *in eternum*, that is to saye, I Wyll aske my father, and he wyll giue to you an other comforter, that he maye a byde With you for euer. And after that our lorde and sauiour had rysen frō death, he dyd breathe vpon hys Apostles, and sayde *Accipite*
spiritum sanctum Take you the holy ghost and also,
Ioan. 20. after hys ascention into heauen, accordynge to hys merciful promise he did send downe the holy Ghost
Act. 2. vpon his Apostles, as sayncte Luke writeth. Nowe that the holy ghoste was not geuen to the Apostles onely, but also to the catholyke churche, to the worldes ende, it is manifest: forasmuche as Chryste dyd promyse the comforter, *vt maneat vobiscum in eternum*. That he should abyde (sayeth he) With you for euer.
Ioan. 14. Nowe we are moost certayne, that the Apostles of Chryste dyd suffer deathe, for the faythe of Chryste, and that within fewe yeres, after they thus had receyued the holy ghoste. Neuertheles, Christ sending furthe hys Apostles to preache, and baptyze, sayd to
Matth. 18 thē: *Ecce ego vobiscū sum omnibus diebus vsque ad cōsummationē seculi*
That is, Behold, I am With you at al tymes euen to the ende of the Worlde. Wherefore we maye playnly see, that the holy ghoste beyng promised to the Apostles, to abide for euer, and to the very ende of the world, was promised and giuen to them and to their successours in ỳ churche, where he doth and shal abide for euer. Now forasmuche, as the holye ghoste is the gouernour and ruler of the catholyke churche, we ought there onely, and in no other

corner

corner, to searche the true vnderstandynge, and discernynge of the scryptures. And for thys cause, the auncient fathers (were they neuer so godly, & so well learned) yet woulde they neuer presume vpon theyr owne iudgements, but euer referred them selues, to the vnderstandyng, and interpretation of the catholyke churche before them. Therfore the godly lerned and ancient father Ireneus, wrytyng agaynst schismaticall heresyes, sayeth thus *Quid enim si qui de aliqua modica, quæstione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias*. &c. that is to saye, but What and yf there were contention concerning some smal question, were it not necessarye to returne to the mooste auncient churches: and immediatly after he sayeth: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis quam tradiderunt hijs, quibus committebant Ecclesias?* What (sayeth thys holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradytion, Whyche they delyuered to those, to Whome they dyd bequethe the churche? Alas (good people) how farre are many in these dayes gone from thys olde, and auncient rule? this blessed martir, here exhorteth or, rather commaundeth, that yf any smal dysorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we woulde not, accordyng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (saieth he) we ought to folowe, kepe Ireneus lib. 3. cap. 4.

and obserue the tradition of the auncient churches
where as in these late dayes, the unpudent proce-
dars, haue taught the zely people, that euery man
should, and maye be a iudge of controuersyes, and
that we oughte to obserue no tradition, nor ceremo
nye, other than we fynde in the holye scripture. Of
such, the same holy Ireneus dooeth speake thus, af-
ter many other notable lessons to the same purpose.

Ire li. 4. cap. 43. *Omnes autem hij decidunt a veritate, et heritici quidem alienum ignum afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburen tur. &c* All these (sayeth he) doo fal from the tru-
eth: and the heretykes truelye, bryngynge
straung fyre to the aulter of God, that is to
saye, straung doctrine, shalbe brent with the
heuenly fyre. With such lyke thratnynges in the
same place, to those that disobey ỹ auctoritie of ỹ
churche. Lykewyse sayncte Augustyne speakyng of
the baptysme of chyldren, and how that sacrament
can profyt them, seyng many die before they know
the effecte of the same, affyrmeth, that the faythe of
those that bryng the chylde to christenynge, shall
profyte the chylde that is brought, but for his proba-

Aug. de arb lib. 3 cion, he bryngeth thus. *Hoc commendat ecclesie saluberrima au thoritas.* This thing the mooste holsome auc-
thoritie of the churche doethe commende.
And euen wyth lyke reuerence, the same saint Au-

Epist 7. In proe mio. li. 3. de. Tri. gustyne, dooth many tymes submytte all hys iudg-
ments, and workes to the catholyke churche. And
fynallye to declare hys iudgement, concernynge the
auctoritie of the catholyke churche. He sayeth thus

Ego

Ego vero Euãgelio non crederem nisi me catholicæ Ecclesiæ cõmoueret authoritas. August. cõtra epi Manich. Cap. 3.

ẏ is to saye **Truly, I would not beleue the Gospel, onles that the aucthoritye of the catholyke churche did moue me thereto.**

And we ought here to consider, that after the ascension of our sauiour Christe, for the space of certayne yeares, there was no gospell at all wrytten: but all thynges, concernyng the faythfull christians, were rule, and gouerned by the disciples of Christ, being than the heades of the church. Afterward, we rede that dyuers of the dysciples of Chryste, dyd wryght Gospelles: as sainct Bartylmew, Nicodemus, and an other Gospel was called Euangelium Nazarecorum But the aucthoritie of the church, did onely admite those fower euangelistes: which now the whole churche dooth retayne. Whyche thing myght wel seme marueloule, seynge that bothe sayncte Bartylmew, and Nicodemus, were present, and dyd see the wooykes of Chryst, and also dyd here hys doctryne, where as sainct Luke dyd learne hys gospel of saincte Paule, and other, and so likewyse dyd S. Marke but hereby it doeth mooste playnly appere, that the catholike churche onely hath thys hye aucthozite, to discerne scriptures, and that scriptures allowed by ẏ church should not be refused of any particulare persons.

Nowe therfoze, seynge that the catholyke churche, bothe hath delyuered, to vs the scrypture, and in all ages and times, hath be ne taken of al Godly lerned men, for the true iudge therof. I exhort, and beseche all you (good christen people) that in all doutes, opynions, and controuersies, ye would resort to ẏ holy

churche,

churche, and there learne what the same catholyke church hath beleued, and taught, from time to time concerninge doutes, or controuersies, and yf wyth lowly and meke hartes ye wyll so doo, surely the holy ghoste wyll instructe you, he wyll comforte you, and he wyll leade you, into al trueth. But yf in such case, ye will fly from the catholyke church, & aske counsell of your selues, or of any that doth swarue from the sayde churche, than for so much as the holy goste is not your gyde, you shall fall from ignorance to errour, and from doutyng, and dysputing, to plaine herely, and so from one, to another, to the vtter confusion, of both body and soule. Yet besides this gret authoritie of the churche, whereof you haue heard there is an other gyuen by God, of moost hye excellencye, that is, power to forgiue, and pardon the penitent synner, and to punyshe, and correct, the obstinate or frowarde synner, which power and authoritie, as it was figured in the preesthode of the olde lawe, as in Iudgyng of lepros persones, and in punyshyng to death, those that did not obey the preeste
Leuit. 13.
Deut. 17.
euē so is it giuen by our sauiour Christ in very dede in the gospell, to his Apostles, and to all theyr successoures. For after that oure sauiour had rysen from death, he came amonges hys Apostles and breathed vpon them and sayde. *Accipite spiritum sanctum, quorum dimiseritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*
Ioan. 20.
(That is) take you the holy ghost, Whose sinnes you shall forgyue, they are forgyuen to them, and Whose synnes you doo retayne,

they

they are retayned. Whyche auctho*ri*te, by playne wo*r*des gyuen by Chri*s*t, though some hath or doo, contemne, and set at nought*e*, yet sainct Cyrill bydeth them cease to merueyle, that Chri*s*t should giue suche power, for he sayeth, *Certe absurdum non est, peccata remitti posse ab illis, qui spiritum sanctum in seipsis habeant* Surelye, (sayeth he) **it is no obsurdyte ỹ synnes are forgyuē by thē which haue ỹ holy ghost in thē.** Nowe yf you wyll marke that not the pr*i*este onely, but also the holy Ghost doth woorke in remittynge, and pardonyng synnes, than I trust you wyll see, & graunte, this auctho*ri*tie of Chri*s*tes catholike churche, which thyng euery chry*s*ten man dothe confesse dayly in his crede, saying not onely I beleue the holy catholyke churche, the communyon of saynctes, but addyth also, the remissyon of synnes, to be in the same catholyke church. Doo not we rede that saynt Paule dyd vse this auctho*ri*tie, whan he did excommunycate Hymeneus and Alexander? dyd not the holye Bysshoppe saynt Ambrose, vse this auctho*ri*tie in euery poynte, vpon the emperoure Theodosius? which holy bysshoppe perceyuynge the Emperoure had greuously offended, dyd not spare to excommunicate hym: yea and though he offered hym selfe obedyentlye to be receyued, yet was it after longe penaunce, that he was absolued, this holy bysshoppe dyd vse the auctho*ri*tie giuen to hym by God, & this chri*s*ten emperoure, knowing the same, did with al humilitie obey. Yf the bishopes and pr*i*eistes in time past, and also the layitee, had learned and practised their

Cirill in Ioan li.1 Cap.20.

1. Tim.1.

Theod. in li.5. hist. Eccle.18.

their duetyes and vocations, by this example, surely the churche of Chryst, shoulde not haue come to such great disorder as we see, neyther shoulde vyce and wyckednes, so frely haue bene vsid, but bicause this matter, is largely and lernedly, set forth in the sacramēt of penance, I will cease to speke any more hereof, and nowe it remayneth to declare, what cōmoditie and profytte we haue by thys catholyke churche, our lord and mayster chryste in the gospell of sayut Jhon, doeth compare hym selfe to the vine
Ioan. 15. tree, and all vs to the braunches and saieth, *Manete in me, et ego in vobis.* **Abide you in me,** (that is to saye, in the fayth of my churche) **And I Wyll abyde in you.** Oh merciful Lorde, what comfort, and cōmoditie is this, for a christen man, to haue Christ to abyde w̄ him: And farther he sayth. **If you abide in me, & my Words abide in you, aske What you Wyll, & it shalbe granted to you.** Here are we sure, ý yf we abyde in christes catholike church & embrace the fayth, and doctrine thereof, both christ hymselfe by grace, wyll abyde in vs, and also oure prayers, shall euermore be hearde. And without al doute, ther is no abidyng in Christ, vnles we abide in the vnytie of his catholyke churche. For as saynt
Cipri. de sun. pre. Cipzian sayeth. *Non potest habere deum patrem qui non nouit Ecclesiam matrem,* **he cannot haue God hys father ý knoweth not the church to be his mother** But a child of God, knoing ý church to be hys mother, & lying in the bosome thereof, may be sure that
Gen. 7, 8 Christ the spouse of the churche, wyll neuer forgette

hys

hys nedefull requestes. And as no lyuelye creature, was saued from deathe, but suche onelye as were in ỳ arck of Noe, so ỳ is ther none saued frō damp- nation, but those that are in the vnitie of Christes churche. And therefore to geue vs warnynge, the holye Doctoure Sayncte Agustyne, speaketh in thys maner mooste playnelye. Gen. 7. 8

August. epist. 152

Quisquis ergo ab hac catholica eccle sia fuerit separatus quātūlibet laudabiliter se uiuere existimet, hoc solo scelere quod a Christi unitate disiūctus est, nō habebit uitā, sed ira dei manet super eū. That is in englysh. Whosoeuer therfore shalbe seperated frō this catholike churche, although he thinke hym selfe to liue neuer so worthylye, yet for thys onely crime that he is separated frō the vnitie of Christ, he shal not haue life but ỳ Wrath of god abideth vpō him. But what nede is it to allege S. Austen, or any other auncient fathere herein, seing almighty god by his prophet Esay, hathe set forth to vs a litle picture of his church, vnder the name of a vineyard, and the house of Israel. There maye we see, that thinge that we by expirience doo knowe. For almyghtye God in that parable declareth by hys prophetete, how muche he had done for the house of Israell, a fygure of Christes churche, in that he had planted them in a batsome and fruitfull countrey and had geuen to them good gouernours and orders, wherein they mighte haue lyued and pleased him, but for asmuche as they dyd wylfullye breake the lawes of god, & his ordinaunce he threatened them saiyng. Auferam sepem eius, et erit in direptionē. &c. Esai 5.

I wyll (sayeth our Lorde) take awaye the hedge of my vineyarde, that it may perysshe. Euen so hathe our sauioure Christe dealed with vs, ỹ people of his church. For wher as by his precious deathe and passion, he dyd purchase vs, and lefte vs in the custodye of his catholike churche, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes, wherwith we should be preserued, And we naughty people, haue dyspysed all his most godly, and holsome decrees, and ordinances, he hath of his iustice, and accordynge to hys promyse, euen in our tyme punished vs: and hath suffred the wicked, to plucke downe the pale or hedge of his vineyarde: I meane all good order, as wel in the churche, as in the common wealth, and that for the space of many yeares past. Nowe here Christen people, thoughe you doo not consyder the plage of sundrye synnes, that hathe in this late scysme, possessed manye mens soules, yet doo not dyssemble, nor forgette the myserye, that we all haue suffred outewardelye, synce we were separate from the churche of Christe: alas, what Christen bloude wythin this Realme, euen by our owne countriemen, hath bene shed? Oh Lorde, how many poore wydowes without comfort, haue bene lefte? How many fatherlesse childzen wythout succoure? I leaue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr moste godly intentes, & ordinaunces: Abbais, are poulled downe: Collegies, and Chauntrees are ouerthrowē: churches are robbed, and poore Christ, (that is to saye,) the hungry, and nedeful people, famishe

myshe, and crye oute therefore. All these surely, with many mo, haue come vpō vs, bicause we haue bene oute of the house of God. Wherefore, in the name of our Lorde Jesus Christe, let vs all together lament and be sory for our goynge astraye, let vs come, and fal downe before God our father, and confesse oure transgression, and humblye desyre, that we maye be receyued into hys house, whyche is the churche, thoughe we shoulde all the dayes of oure lyues, be but hyrelynges. *Quia melior est dies vnus in atrijs tuis super milia.* Luce. 15. Psal. 83.

One daye (Oh Lorde) is better spente in thy house, than a thousande otherwyse.

Fynally yf we contynewe obediente chyldren, in the bosome of our mother, the holy churche: we shall be fedde wyth lyuelye faythe, oute of whyche wyll springe in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme throughe our frailnes, we happen to fall, we haue readye, to rayse vs vp agayne, the holye Sacramentes: throughe the comfortable helpe whereof, we be made strong: and so daye by daye more able to proceede in al kynde of vertue: and thus hauynge vpon earthe our mother the holy church, which is the spouse of Jesus Christ the Sonne of God, wee maye be bolde to call vpon GOD our father, and be assured, that he wyl heare vs, as hys deare beloued chyldren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, throughe our Sauiour Jesus Christ. To whō with the father, and the holy ghost, be honour, prayse and glorie, world without ende. Amen.

H. Pendilton *sacræ theologiæ profes.*

An homelye of the primacie or supreame power, of the highest gouernour of the militant Churche.



In euery natu-rall, and Polytyke body, so in the churche militãt (which is a misticall body) superioritie, & inferioritie, muste nedes be amõgest ỹ members therof, or elles it cannot endure. And for thys cause specially oure Sauiour Christe when he was here conuersaunte on the earth, dyd hymselfe appoynt hys Apostles, and dysciples, and their Successours to haue the ouersight cure, and high gouernement of hys church, to the worldes ende. And to the intente, that no man should contempne theyr authoritie, he doth saye in the thyrtenth of Saint John, Amen, Amen, Dico vobis, qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum qui me misit. That is to say: Verily, Verely, I saye vnto you, Who that receyueth him Whome I sende, receyueth me. And he that receiueth me receyueth hym that sent me. And in the tenth of Luke he saith, Qui vos audit, me audit, & qui vos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me.

Iohn. 13.

Luce. 10.

That

That is to saye: He that heareth you, heareth me, and he that dispiseth you dispiseth me, and he that dispiseth me, dispiseth hym that sent me. Of the Apostles also and theyr successours, and of their charge ouer Christes flocke, doth Saint Paule speake, in the fourthe chapiter to the Ephesyans, saying: Ephes. 4

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationē sanctorum, in opus ministerij, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filij dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam nō simus paruuli fluctuantes, neq; circumferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye.

He (meanyng Christe) hath giuen or appointed some to be Apostles, some Prophets, some Euangelistes, some pastores, and teachers, to the perfytynge, or consummating, of the holyons, to doo the worke of the mynistery, to edytye the body of Christe, vntyll we all come together, in one vnitie of faith, and knowledge of the sonne of God, vnto the estate of a perfecte mā, after the measure of the age of the fulnes of Christ, that from henceforth, we should not be as babes, wauerynge, neither should we be caryed aboute with euery blaste of doctrine, in the wickednes of mē, in the wylynes of them, who go aboute

aboute to deceiue vs.

This place of Saint Paule moste playnelye setteth before our eyes, the authoritie, and gouernmēt which our sauiour hathe appointed, to contynue to the ende of the worlde, in his churche, and howe the Apostles, Prophetes, Euangelistes, Preachers and teachers, are gyuen of Christe, to hys people, to gouerne them. And therewith al Saynt Paule, in the sayde place, sheweth to what ende, suche gouernement, and authoritie is instituted, it is to wytte, for the spiritual edifieng of the hole body, in the fayth, & for the defense of the hole bodye, from the poyson of heresye. And in dede no one thing can so muche suppresse heresye, as if the Authoritie, and gouernment Ecclesiasticall, be accordingly therevnto esteemed, & obeyed, as wytnesseth Saynte Cipriau, the blessed Martyr, in hys first boke, and third Epistle sayeng:

Ciprian liber. 1 epistl. 3.

Neq; aliunde hereses ortæ sunt, aut natæ sunt scismata q̄ inde, quod sacerdoti dei non obtemperatur. Nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuina, obtemperaret fraternitas uniuersa, nemo aduersus sacerdotum collegia quicquam moueret. That is to saye: Neyther other where, or by other meanes, are heresyes sprong vp, and scismes risen, thā hereof, that obedience is not gyuen to the priest of God. Nor one is cōsidered, or thought to be in the churche, for the tyme, the priest, and for the tyme ỳ iudge, in Christes stede, vnto whych one, yf the hole fraternitie dyd (according to the heauenly commaundementes) obey, no man

man woulde stirre, or moue any thynge a-
gainst the Collegies or cõpanies of prestes.
Hereby you may perceiue, that Saint Cipryans cõ-
clusion, or iudgement is, that the gouernmẽt Eccle-
siasticall, and especiallye of one to be taken, and re-
puted as Christes vicar, is the best meane, to let and
suppresse heresies, and that such one gouernor, is to
be obeyed, of al christen people, whyche thyng maye
be proued very playnely, and euidently, by the holye
scriptures them selues. For the scriptures doo wyt-
nesse, that our sauiour appoynted S. Peter, to thys
highe rowme, and charge, ouer hys hole flocke, and
no one of the Apostles els. In the .xxi. of S. Peter, Iohn. 21.
it is written, howe our sauiour, after hys resurrecti-
on, appearing at the sea of Tiberias, to certen of his
Apostles, amongest whome was Peter, dyd fyrste
take breade, and fyshe, and gaue vnto them. And
when they had refresshed them selues, he sayde vnto
Peter. *Simon Ioannis diligis me plus hijs? Dicit ei, Etiam domine tu*
scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterũ, Simon Ioannis
diligis me? Ait illi. Etiam domine tu scis, quia amo te. Dicit ei: Pasce agnos
meos. Dicit ei tertio. Simon Ioannis, amas me? Contristatus est Petrus, qui
a dixit ei tertio, amas me? & dixit ei. Domine tu omnia nosti, tu scis, quia
amo te. Dicit ei, Pasce oues meas. That is to saye: Symon
the sonne of Joannes, dooeste thou loue me
more then these do? He answered vnto hym:
Yea Lorde, thou knowest that I loue thee.
He sayde vnto him: Fede my lambes. Then
he spake to him againe, and sayde: Symon
the sonne of Joannes, doeste thou loue me?

He

he aunſwered: yea Lorde, thou knoweſte that I loue thee. He ſayd vnto hym againe, Feede my lambes. Thē ſpake he vnto him the third tyme, and ſayd: Symon the ſonne of Joonnes, doeſt thou loue me? Peter was ſorie, becauſe Chriſt ſayd vnto him now the thyrde time, doeſt thou loue me, and he aunſwered and ſayde: Lorde thou knowest all thinges, thou knowest that I loue thee. He ſayde vnto him feede my ſhepe. This proceſſe of Scripture, hath in it, many circumſtaūces to be noted. The firſt is, that (other Apoſtles beyng than preſent, and amongeſt them, euen he of whō Chriſt did euer make very much of, ỹ is to ſaye, S. John) yet our Sauiour Chriſt, did directe his ſpeach, and talke, but to Peter onelye, ſignifienge the matter, wherof he dyd ſpeake, to appertaine to Peter chiefelye, and principallye, and not in ſo ſpeciall a ſorte, to anye one of the Apoſtles els. Another, and ſeconde circumſtaunce to be here conſidered, is that our ſauioure dyd aſke Peter moſt earneſtly, whether he loued him, more thā did the other apoſtles. And the thyrde cyrcumſtaunce is, in that Chriſte dyd committe both hys lambes, and hys ſheepe, vnto hym. Theſe cyrcumſtauntes (I ſay) and other ſuche like, well conſidered, doo conuince, and clearelye proue, that the hyghe charge ouer al the churche militant, was eſpecially committed to Peter.

And

And to this purpose, maketh, and serueth another talke of our Sauiour, vnto S. Peter, written in the xvi. of Math. where the text is in this maner.

Venit autem Iesus in partes Cæsareæ Philippi, & interogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerũt alij Ioannem Baptistam, alij autem Heliam, alij uero Hieremiam, aut unum ex prophetis. Dicit illis Iesus, uos autem quẽ me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus dixit ei. Beatus es Simon Bariono, quia caro et sanguis non reuelauit tibi, sed pater meus qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam, & portæ inferi non preualebunt aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunq; ligaueris super terram, erit ligatum & in cœlis, et quodcunq; solueris super terram erit solutum & in cœlis. Mat. 16.

That is to say,

Jesus came into the coastes of Cesarea Philippi, and he asked hys disciples, sayinge: Whom do men saye the sonne of man to be: And they answered, some John Baptiste, some Helias, some Hieremias, or one of the prophetes. Jesus sayd vnto them. But who saye you that I am: Then Simon Peter made answere, and saide. Thou art Christ the sonne of the liuinge God. And Jesus answered and saide: Blessed art thou Simon, the sonne of Joanna, for flesh and bloude hath not this reuealed and opened vnto the, but my father, whiche is in heauen. And I saye vnto the, that thou art Peter or a rocke, and on this rocke I wyll buyld my church,

& hel gates shal not preuayle against it. And I Wil geue vnto the, ỳ keyes of ỳ kingdō of heauē: & Whatsoeuer thou shalt binde vpon earth, shalbe boūd also in heuē, & Whatsoeuer thou shalt lose vpō ỳ earthe, shalbe losed also in heauē. These wordes of Christ were spokē long before ỳ Christ gaue ỳ other cōmaūdemēt to Peter, to feede hys flocke, and that thynge, whyche is performed in the other woordes, is here promysed, in these wordes. In the other wordes, oure sauyour doeth present ye putte hym in aucthorytye, sayinge. Fede my lōbes, fede my shepe. In these words he doth but promyse the sayde authorytye vnto him, sayinge. Vnto thee Wyll I geue the keyes of the kingdome of heauen, and What so euer thou loosest, or bindest in earth, shalbe loosed or bounde in heauen. The lyke of thys dyd oure sauiour neuer speake to any one of the apostles (eyther) seuerally, but only generally. For generallye to Peter, & to ỳ rest being all together (sauinge Thomas who was absent) Christe sayde the wordes whyche are wrytten in the twentye of John, it is to wytte.

Ioan. 20. Receaue you the holy goste, Whose sinnes ye remit, they are remitted, & Whose sinnes ye retaine, they are retained. And in the .xviii. of Mathew, Christ saith vnto the .xii.

Math. 18. What soeuer thinges you shal bind vpō the earth, shalbe boūd also in heauen, & What soeuer you shall loose vpon the earth, shalbe loosed also in heauen.

If our sauyour Christ had not intended to geue vnto Peter a specyall authoritie aboue the reste, what nede was there, to speake thys seuerallye vnto Peter, seynge he had spoken it generally vnto them all before? And what thyng ment he els, whē in the presence of al the twelue, he promysed to geue vnto Peter the keyes of the kingdom of heauē, sauyng a specyall priuilege or prerogatiue to Peter? Oure sauyour through his heauenly wysedome, perceyuynge, that it is most necessarye, one to be ouer a hole multitude, speciallye beyng a multitude congregated of so infinite a number of people, and of so sundry nations, as is the catholyke churche, dyd appoynte S. Peter to that office, and Peter hauynge receyued such a charge at Christes handes, dyd incontinently practise and exercise the same: and all the rest of the Apostles dyd geue place vnto hym. And therfore in the fyrste of the Actes it is written, howe that after Christes ascencion, incontinently S. Peter rose vp in the middest of the faythfull, and moued theym to goo to the election of one that should succede in Iudas rowme, which office he vndoubtedlye wouldе not haue taken vpō him, but that our sauiour Christ had authorised hym in such sorte, as is before declared. In the .ii. of the Actes it is wrytten, howe that in the presence of all the Apostles S. Peter tooke vpon him to speake in all theyr names to the people on whitsonday in the morning, streyght after that they had receyued the holye ghost, in the likenes of clouen tonges. In the thyrd of the actes, it is writtē howe S. Peter healed a lame mā, whiche was lame Actes. i.

hys mothers wombe, & that when the people wondred at so straunge a myracle, the saide Peter made an oration vnto them.

In the fourth of the Actes, and in the fyft and syxt there is the lyke, and in manye other places of the same booke. All whiche places of scripture oughte to persuade euery godlye hearte, to thynke that our sauiour dyd geue vnto S. Peter that aucthoritye, aboue all the reste of the Apostles, vpon hys whole churche, for an vnitie, and good order to be kepte in the same. And yet for your better contentation herein, you shall heare the authorityes of the auncient fathers in thys behalfe.

Origene, a Greeke wryter, whiche was wythin two hundred yeares after Chryste, in hys exposition made vpon the .vi. chapter of S. Paules Epystle to the Romains writeth thus. *Petro cum summa rerum de pascendis ouibus traderetur, et super ipsũ tanq̃ super terram funderetur ecclesia, nullus confessio virtutis alterius, nisi charitatis exigitur.* (That is to say) **When the highest authoritie, or fedinge of chrystes sheepe, was committed vnto Peter, and the church was buylded vpon hym, as vpon a sure grounde, there was required, or exacted of hym, the profession of none other vertue saue onelye of charytye.**

The blessed martyr saynt Cipryan, in many places affyrmeth the same, and amongest other in hys Epistle written *ad Iubaianum*, sayeth, *manifestum est, vbi et per quos, remissio peccatorũ dari possit; Nam dominus primum Petro, super quem edificauit ecclesiam suam, et vnde vnitatis originem instituit, et*

Renalis

ostendit, potestatem istam dedit. That is to saye. It is manifest Where, and by Whome remission of synnes maye be geuen, for oure Lorde tyrste vnto Peter (vpon Whome he buylded hys churche, and from Whome he dyd ordeyne and sheWe the beginninge of the vnitie, to procede) did geue that poWer or authoritie. And in the same Epistle (within a Whyle after) he sayeth. Ecclesiam, que una est, fundauit super unum. that is to saye. He did founde hys churche, Which is but one, vpon one.

S. Basyl, in hys boke against Tauonius Writeth thus. Per hanc uocem intelligimus Ionæ filium, qui fuit ex Bethsaida, Andreæ fratrem, qui ex piscatore, in apostolatus ministerium uocatus est. Qui quoniam fide prestabat, ecclesia in edificationem susceptit. that is to say. By this voyce, We vnderstand the sonne of Jonas Which Was of Bethsaida, the brother of Andrew, Which sonne of Jonas Was called from a fisher to the ministerie of the Apostleship, and because he excelled in faith, he hadde the churche builded vpon hym.

Saincte Ambrose in hys fourth sermon sayeth. Petrus denique prosolidita te deuotionis, ecclesiarum petra dicitur, sicut ait dominus. Tu es petrus et super hanc petrã edificabo ecclesiam meam. petra enim dicitur, quod primus in fidei nationibus fundamẽta posuerit, et tanquam saxum immobile, totius operis Christiani compagem molemq; cõtineat. That is to saye. Finallye or for a conclusion, Peter for the soundenes, or substantialnes

nes of his deuotion, is called the rocke of the churches, as oure Lorde saieth. Thou arte Peter, or of a rocke, and vpon this rocke Wil I builde my churche. In dede he is called a rocke, bicause he was the firste that did laye the fonndation of faithe amongest the gentiles, & as a stone or a rocke, that cannot be moued, he doth conteyne or kepe, the frame, and weight of the whole christen worke.

August. S. Augustine hath the like, in hys sixe & twentye sermon, *de sanctis*, and in hys. xvi. sermon *de tempore*, but most notably in hys. 124. sermon *de tempore*, where he maketh a large processe of S. Peter, and amongest other thinges, speaking of Peters denial of his maister, he wryteth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso vertice componit membrorum omnium sanitatem* that is to saye, He (meaninge Christe) doeth cure in the very head of the church (meanyng Peter) the disease of the hole body, and in the verye crowne or top of the head, he frameth the health of all the membres. Here ommyttynge infinite other authorities of the aunciente fathers, touchyng the primacye, or hyghest authoritye ecclesiastycall, to haue bene geuen vnto S. Peter of our sauiour Christ hym selfe, I exhorte you in consideration, partly of these testimonies, some wherof are taken out of the verye scripture, some oute of the auncient and famous doctours of the churche, and partlye

partly, and moste specially, in consyderation of the cõsent of the hole catholike church herin, nothing to doute in this matter, but that the holy apostle saint Peter was Christes vicar on earthe, & had hygher, and more authoritie generall, then anye one of the Apostles els, and that the specyal purpose, why that Christ would haue suche authoritie to be in one mã, was & is, for the preseruation of vnitie in his church whyche churche, is but one, and thus muche for thys tyme shall nowe suffice you. In the nexte homely, you shall heare further of thys matter.

Io. Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.

Another homely of the Vrimacye.



IT is wrytten in the.viii. chapyter of the actes, how Simon Magus, dyd offer vnto Saynete Peter mony, to giue him power, that on whome so euer he shoude laie his handes, the same parsonne myghte thereby, receaue the holye Ghost. But being for this hys most wycked requeste greuously reproued, and fearynge withall to contynue any lōger, in those parties, that is to say, in Samaria, so nyghe the apostles, he, the sayde Symon Magus fled to Rome, and there by hys enchauntementes, dyd greatlye delude the people, as Justynus the Martyr, a verye anncient writer, in hys seconde Apologie directed or sent, to the Emperoure Antonius doeth playnelye testifye: Ireneus also in hys fyrst boke *Contra hereses*, doth recorde the same. And the said Simon Magus did so delude & blynd the people, that they did esteme him for a God, and dyd set vp hys image in the citye, with thys inscription, *Simoni deo sancto*. That is to say: **To Simon the holye God.** But it was not longe after, those

Iustinus martyr.

pranckes

prankes, played by Simon Magus, thus seducing ỳ inhabytãtes ther, but God sent his great apostle sayncte Peter thyther, (that is to say, to Rome) who both did confounde the sayd Simon Magus, and dyd also conuert a great number of the people there vnto the fayth of Chryste, as is at large, set fourthe in the .xiiii. chapiter, and second booke of Eusebius, Ecclesiasticall history. Nowe this Apostle sayncte Peter, by the wyll, and prouidence of God, beynge brought to Rome, did there continue, bishop of that Sea, xxv. yeares, and ther also did suffer a glorious martyrdome, in the last yeare of the reygne of cruel Nero Themperoure, whyche thynges Saynte Hierome in the verye begynnynge of hys worke, De Ecclesiasticis scriptoribus, doth wytnes in thys maner.

Hist. Ec. Eusebij.

Hieroni.

Simon Peter the sonne of Joannis, of the prouince of Galile, and of ỳ towne of Bethsaida, the brother of Andrewe the Apostle after his bychoprycke in Antioch, and after his preching in Põtus, *Galatiã Cappadotiã. Asia, and Bethiniã* to the Jewes which were dysperssed abrode in sondry contries, came to Rome, to ouerthrowe Simon Magus, and ther did kepe his sea, fyue and twenty yeres, vntil the last yere, (it is to wyt, the xiiii. yere) of the reigne of Nero, by whom he was crucified, and so crowned with a crowne of martirdome, his heade being turned downe to the grounde,

N.i. and

and his feete vpwarde, because he sayde, or accompted hym selfe vnworthie to be crucified in suche forme, and maner, as hys mayster Christ was.

S. Ambrose in his. lxx. sermon, speaking of the martyrdom of S. Peter, and S. Paule at Rome, sayeth thus. I thynke it not done without a greate cause, that in one daye, in one place, & vnder one persecutoure, they bothe dyd suffer. In one day, for that they shoulde come to Christ together. In one place, that neither of them bothe shoulde be destitute of Rome, and vnder one persecutour, that like cruelty should slay them bothe. The day was for their merite, the place for their glorie, the persecutour for theyr vertue. And in what place I praye you, dyd they suffer martyrdome? Euen in Rome, whiche is the heade, and chiefe cytye of the worlde, to the intente that where the head of superstition was, ther should rest the head of holynes, and where the prynces of the heathen dyd dwel, ther the princes of the church shoulde lye.

Thus sayth S. Ambrose, wherevnto agreeth Egesippus, an auncient writer, in his thyrde booke of the distruction of Hierusalem, & likewyse Dionisius the byshop of Corinthe, and Caius also which lived

in

in ỳ dayes of *Zepherinus*, the Bysshop of Rome, as more at large appeareth, in the .xxb. Chapyter of the foresayde seconde booke of Eusebius ecclesiasticall Hystory. Now that we haue in the homely, going next before this, declared that our sauiour dyd appoynt Sayncte Peter to a greater, and hygher offyce, then he dyd any other of hys Apostles, and haue in this homely intreated, of the abode of sayncte Peter, and martyrdome at Rome, we wyll consequentlye proue that the bysshoppes of Rome, haue alwayes in the catholyke churche, bene estemed, iudged, and taken, for sayncte Peters successours, euen in that hys special and highest offyce, and that to hym, and thē, by the wyl of God, doeth appertayne the gouernement of Christes hole flocke, on earthe. And fyrst I wyl begynne wyth the auncient authour Ireneus, who in the thyrde chapyter of hys thyrde booke, against heresies, doeth saye, that the church of Rome is the greatest, the eldest, and the best knowen, of al churches, and that it was founded by the most glorious apostles, Peter and Paule, and that through the succession of the bysshops of Rome, from S. Peter, vntyll hys tyme, the trueth was deryued from hand to hand, & that it myght there easly be found & had. And herevpon he sayeth further these wordes. *Ire. lib. 3. aduersus hereses.*

ab hanc enim ecclesiam propter potentiorem principalitatem, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt vbique fililes.

That is to sai. For vnto this church (meaning & poyntyng the sea of Rome) for the more mighty principaltie of it, al ỳ hole churche of Christ ỳ

is to saye, all the faythful, Whersoeuer they be, muste assemble, or repayre vnto.

And saynt Augustyne, agreably herevnto, doth
August. in his. 162. Epystle, saye, that in the church of Rome, the primary of the Apostolyke Sea, did euer florish And the same sainct Augustyne, wrytyng agaynst one Petilianus, whyche dyd blaspheme the sea of Rome (as heretykes doo now a dayes) doeth more ouer wrytte in thys maner, If al the bychops of the Worlde, Were such men, as thou dooest mooste falsely report them to be, What hath the sea of Rome hurted the, Where Peter did syt, and nowe Anastasius syttethe: or What hath the sea of Hierusalem hurted the Wher James did sit, and now at this presēt Joannes dothe sit, Wyth Whome We are in the catholyke vnitie ioyned and from Whome ye haue deuyded your selues, in youre Wycked rage or fury Why doest thou call the Apostolike sea, the sea of pestilence: If thou do it for the mēs sake, Whō thou thinkest to preache the lawe, and not, to fulfil the lawe, did our sauiour. I praye the any such iniurye to the sea or chaire of the scribes, and Phariseis, of Whome he sayeth. They say, but they do not, &c.

Cipria. Moreouer, the holye Martyr, saint Cipriane in the thyrd Epystle, of hys fyrst booke, speakynge against

gaynſt certayne, whych dyd diſobey, & contempne, Cornelius, the byſhoppe of Rome, writeth in thys maner. *Neq; enim aliunde hereſis oborte ſunt, aut nata ſunt ſciſmata q inde quod ſacerdoti dei nõobtemperatur, nec vnus in eccleſia ad tẽpus ſacerdo, et ad tempus iudex, vice Chriſti iudicatur? Cui ſi ſecundum magiſteria diuina obtemperaret fraternitas uniuerſa, nemo aduerſus ſacerdotũ collegium, quicq; moueret.* That is to ſay. Of none other cauſe are hereſyes ſpronge vp, or ſcyſmes ryſen, than of this that the preiſte of GOD (meanyng Cornelius, the byſhoppe of Rome) is not obeyed, and one is not taken in the churche, to be the hyghe preiſt for the tyme, and for the tyme in Chriſtes ſtede a iudge, or Chriſtes vicar, vnto Whome yf the hole fraternitye were, accordyng to Goddes commaundementes, obedient, no man woulde any thing moue, or ſtyre againſt the colledge or company of preiſtes.

Saynt Auguſtyne alſo wrytyng agaynſt the Epyſtle of a Maniche, whych Epyſtle is intituled, or called *Fundamentum*, giueth to the ſea of Rome, a meruaylous prerogatyue and doth buylde hys faythe, amongeſt other thinges, vpon the ſucceſſion of the Byſhoppes of Rome who after ſaynct Peter did folowe orderly, euen to hys time whych was, 300. yeres after Chryſte. And he wryteth in this maner *Multa ſunt, que me eccleſie gremio iuſtiſſime tenent, Tenet me conſenſio populorũ, atq; gentiũ tenet authoritas miraculis inchoata, ſpe nutrita charitate aucta vetuſtate firmata, tenet ab ipſa ſede petri Apoſtoli, cui paſcendas oues ſuas poſt reſurrectionẽ ſuam dominus commendauit, uſq;*

ad

ad presentem episcopatum, successio sacerdotum. That is to saye, there are many thinges, Which of very good reason, doo kepe me, in the lawes of the catholike churche. The consent of so manye people, and nations, or countryes, doth kepe me: the auctoritie of the churche, begon with miracles, nourished with hope, encreased with charitie, and confirmed with antiquitie, doth kepe me: the succession also of Bishoppes, from saint Peter the apostles seate, or time (to Whome oure Lord did after hys resurrection commit hys shepe to be fedde) vnto this present bishoprycke (meaning Rome) doeth kepe me in the catholyke churche.

Saynct Hierom also in hys epistle to Damasus, doth set furthe very notablye the primacye, and supremicie, of the byshops of Rome, as beynge sayncte Peters successours, and amongest other thinges he sayth thus. Si quis cathedræ petri iungitur meus est. That is to saye. If any man be ioyned to Peters chayre or hold of Peters seat (meaning ỳ sea of Rome) he is myne, and I receyue or ioyne wyth hym.

Sainct Ambrose also, in his thyrd booke, of the sacramẽtes, and in the fyrst chapiter doth saye thus. Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur. That is to saye, the churche of Rome, (Whose forme, or trade, We do folowe in all poyntes

pointes) hath no suche custome. Other lyke authorities of the auncient fathers, for the primacie & supremacie of the Sea of Rome, there are & that infinite: But what nede many authorities eyther of scripture, or of the fathers, in this behalfe, seing very experience hath this thousande yeares proued, that such as disobeyed the sea of Rome, did fal sone after into abhominable heresy, and therevpon into deuision amongest them selues, and consequently, to destruction, or els in processe of tyme, were glad, and faine, to returne to theyr dew obedience againe. If you be desirous to haue exãple in thys matter, loke but on those countreis, and those parsons, that now be in captiuitie vnder the great Turke, who in time past, agreing wyth the sea of Rome, dyd flozyshe in christen religion, & all welthe, looke also vpon Germanie, & take example thereby, how they prospered amonges them selues, synce they declyned from the obedience of the sea of Rome. And it is a wonde, to see howe those, whome they take for theyr greatest doctours, haue abused, seduced, and mocked them, euen in thys matter of the primacye, for where as Luther, especiallye, and aboue all other, was theyr ryngleader in this matter: yet when he was amongest learned men, and shoulde talke of thys matter, with them, he was so driuen to the wall, that openlye in writynge to be shewed at thys daye, he dyd in a booke of hys, intituled, *Resolutio Lutherina super propositione sua. 13. de potestate Papæ*, confesse and saye playnelye, as here after doeth folowe.

primum

Primum, quod me mouet, Ro, pontificem esse alijs omnibus, quos saltem nouerimus se pontifices gerere, superiorum, est ipsa voluntas dei, quã in ipso sacra uidemus. Neq; enim sine voluntate dei in hanc monarchiã inquam venire potuisset. Ro, põtifex. At uolũtas dei, quo quomodo nota fuerit eũ reuerentia suscidienda est, Ideoq; non licet temere. Ro. pontifici suo primatu resistere. Hec autem ratio tanta est, ut si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium, et hac sola ratione glorioßimus martir Ciprianus, per multas epistolas cõfidẽtißime gloriatur cõtra omnes episcoporũ qnorũ cunq; aduersarios, sicut 3. Re. legimus, quod decẽtribus Israel discesserũt a roboã filio Salomonis, et tamen quia uoluntate dei, sine autoritate factũ est, ratum apud deum fuit, Nam et apud theologos omnes, uoluntas signi, quam uocant operationem dei, non minus quam alia signo uoluntatis dei, ut præcepta, prohibit &c. metuenda est, Id. o non uideo, quomodo sint excusati ascismatici reatu, qui huic uoluntati contrauenientes, sese a Ro pontificis autoritate subtrahũt, Ecce hec est una prima mihi insuperabilis ratio, quæ me subijcit Ro pontifici et primatũ eius cõfiteri, cogit. ỹ is to saye.

The firſt thyng, Which mouethme to thynke or beleue, the Romayne Bysshoppe to be ſuperior to all other, Whom at the leaſte Wyſe We do knoWe to accompte themſelues for Bysshoppes, is the very Wyll of God Which We doo ſee euen in the very facte or matter. For in dede Without the Wyl of God ỹ Romayne Bysshoppe, coulde not at anye tyme haue commẽ to this monarchy, or ſupreme rule, and the Wyll of God, by What meane ſoeuer it be knoWen is to be receyued, or taken With reuerence, and therefore it is not laWefull folyſhly, or hedelye to make reſyſtence

stence vnto the sayd Romaine Bysshoppe, in his Bysshoppricke. And this reason is soo great, or of suche force, that although noo scrypture, nor no other cause were, yet thys were sufficyent ynoughe to bridle, or kepe vnder the temeritie, or madnes, of them, that make resistaunce. And by this reason alone, the most glorious Martyr Cyprian, in many Epystles doth most boldely glory or reioyse, agaynst all the aduersaryes of anye of the Bysshoppes, accordynge as we do reade in the third boke of the kynges. Where although the .x. trybes of Israell, dyd departe from Roboam, the soune of Salomon, yet bycause it was done by the Wyll of God, it was without other auctoritie firme & stable. For also emongest all the diuines, the Will of the signe, Whithe they doo call the Worcking of God, is to be feared no lesse, the other signes of the Wyll of God as preceptes and thynges forbydden &c. And therefore I doo not se howe they be excused from the offence, or synne, of scysme, Who doyng, or cõminge agaynste his Will, doo withdraw, or put them selues, from the Auctoritie of the Romaine Bysshoppe.

O. Thus

Thus much sayth Luther himselfe, and soo shall you synde it, if ye reade his sayd worke, in the place aforesayd and the thing so being, you may se, what a holy father that marchaunt was, to deceiue the people as he dyd and to bringe them to that wōderful calamitie, that the thirde or fourth generation (if ȳ worlde so longe doo continue) shall fele, and smarte for it, as other also shal, that be in the same case.

And now to retourne to our owne country of England, thys maye be truely spoken, that of al realmes christen there is none that hath (besydes the generall duety) so speciall cause to fauour the see of Rome as Englande hath. For from that see, cam the fayth into this Iland, in the dayes of king Lucius, about an hundreth and fyfty yeares after Chryste. And vi. C. yere after Christ, when the Saxons wer spred ouer the hole reame, and were infidels, there were sent most notable, and godly preachers, hyther into England, who conuerted and tourned many thousandes, to the fayth. And what benefittes we haue in our daies receaued of that see of Rome, all menne doo perceyue, and feale in them selues, & do thanke god therfore, or elles the deuyll hath wonderfullye blynded and seduced them. Nowe on the other side, what miseries haue be falen emongest vs synce our disobedience agaynst the sea of Rome, and synce the tyme, that temporall prynces dyd take vpon them, that office, which is spirituall, and not belongynge to the regall power, but greatly distant, and different from the same, I nede not in words to declare, forasmuch as you haue fele the smart therof in dede,

Bede. Eccles hist. Angl. li. i.

and

and to this day are not quyte of Gods plage for the same. Wherfore to conclude in this matter, this shal be to exhort you, and in Gods name to require you to esteme the primacy, and supremitie of the sea of Rome, as an aucthoritie instituted by Christ, for the quyetnes of the christen people, and for the preseruation of chrystendome, in one catholyke, true fayth, & for the defence of it, agaynst al hereſy, and whereby quieting your selues, to serue God in the catholyke truth, you shall soneſt appease his wrathe, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, which send vnto you al. the father, the sonne, and the holy Ghost, to whom be al honor and glory, world without ende.

Amen.

To, Harpesfeld sacræ theologiæ professor, Arch, London.

¶ An homelye declayrynge that in the blessed Sacrament of the aultar, is the very bodye and bloude of our Sauyour Chryst.



After that men are once grafte in Chryst and be made partakers of his deathe & passion, amonge other theyr duetyes, one of the cheyfe is, diligētlye to prepare them selues to the worthy receauynge of ỹ blessed Sacrament of the Aultare wherevnto are two thynges on our partes requisyt as sayeth saynt Basyll, (a good reason confyrmethe) the one, feare, the other, faythe. The feare whyche men must haue, when they prepare them selues to come to thys sacrament, ought to be grounded vpō that terrible saying of saynt Paule, in the .xi. chapyter of hys fyrst Epystle to the Corynthians, wher he sayth that, **Whosoeuer doth participate ther of vnworthely, doth eate and drynke his owne dampnation.** The faith, which we muste haue in our hartes, when we come to Gods borde, is to be buylded lykewyse, vpon the vndouted authoritye of scripture, which declare moste playnelye vnto vs what meate it is, that we there eate. For the parfyt vnderstandyng wherof, let vs consider, that our sa-

Basill in his rules.

1 Cor. 11

uyours

uiour Chryst, beyng here on earthe, did fyrste make a solempne promyse of a meate, whyche hym selfe woulde geue vnto vs, and afterwarde in dede, he dyd geue the same, accordynge to hys promyse. In the promyse makynge he sayde (as it is wrytten in the. vii, chapter of S. Jhons gospell. The breade or foode that I Wyll geue vnto you, is my flesshe, Whiche flesshe I Wyll gyue for the lyfe of the World, and in the same chapter he also saith My flesshe is verili meat, and my bloud is verely dryncke. And as he then promised, so he afterward performed, euen the verye laste nyghte that euer he companied with his Apostles, before hys death, at whiche tyme, he toke breade into his handes, and gaue thaukes, and brake it and gaue it to his dysceples, and sayde. Take eate this is my body, Whych shalbe geuen for you. If we cõpare the wordes spoken by Chryste, when he made the promyse of a meate, to be by hym geuen vnto vs, vnto those other wordes, whych he vttered in gyuyng of ỹ same, we nede not doubte of the thinges whych he gaue. In the promyse makynge, he sayde, that he would geue vs his flesshe, in the performynge of the promyse, he geueth the same, sayinge, take eate, this is my body, Agayne, in the promyse makyng he affyrmeth, that the flesshe, whych he woulde geue vs to fede on should be the selfe same flesh, ỹ shoulde be geuen for the lyfe of the worlde, and in the performaunce of his promise, he sayd, ỹ the thing which he Ihon. 6.

gaue

gaue was his bodye, whyche shoulde be geuen to death for vs. Nowe the circumstaunces beyng wel considered, which our sauiour vsed in the institution of this most blessed Sacrament, shal gretly cõfyrme al godly hartes, in the true beleefe of the same The tyme was the night before he suffered deathe, to signifye vnto vs, that this meate, being differred to the last day, that euer our Sauiour was conuersaunt with his Apostles, must nedes be his very body, and bloude in dede, and such a meate as no other can be in any wise comparable vnto it. Agayne, in that our sauyour dyd eate of the paschal lambe with his apostles, immediatly before he did institute this sacrament, it most playnely declareth vnto vs, that this sacrament is a marueylous worthye misterye and that very thing, which the eating of the paschal lambe, in the olde lawe did prefygurate, for whyche cause, whē this was instituted that was abrogated Nether is it without a merueyloule consideration, that Chryst at that heauenly banket, would of purpose, nother haue the blessed Vyrgyn Mary his mother, presente with him, nor anye other of his dyscyples, saue onely the .xii. Apostles, whome he appointed to be the heade ministers of all his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of al other, touchyng the same. Now what meneth it, that our Sauiour was not content to offer them this sacrament onely, but with the offering thereof, he said also vnto them. Take eate, take and drynke, Do mi vse to offer to other, meate and drynke, for anye o-

ther

there purpose, but onelye that they shoulde eate and drynke thereof, but because it was his bodye, and hys blonde, therefore he fyrste byddeth them take, and not feare to eate and drynke the same.

Besydes this, it is to be well noted that the three Euangelystes, Mathewe, Marke, and Luke did al three agree in the maner of the institution of thys sacramēt they writing all three their gospels at sondry tymes, as Mathewe eyght yere after the ascencion of our sauyour Chryste, Marke, x. yeares, Luke xv yeares. And where in doubtefull speaches of our sauiour Chryst, some one or other of the Euangelists euermore openeth playnely the very meaning of the speches, yet touching these wordes, this is my body, no one of them, maketh anye declaration vpon the same, but they all leue them to be takē of vs, as they sounde, and (as of most playne words) they make no exposityon or interpretation of them at all. Whyche poynt muste be well consydered. And therefore note that where Chryst sayde. **It is impossyble for a rich man to entre into the kingdom of heuē.** (bicause ỹ meanyng of these wordes may be dyuersly taken thereof) S. Marke in his tenth chapyter declareth the very meanyng of them saying. **It is harde for them that trust in there substaūce to be saued.** Agayne Chryste at another time sayde to the Jewes, **loose you this temple, & in thre daies shal I builde it againe,** And for that the sense of these wordes is doughtful, S Jhon there expoundeth them and saieth, that Chryst by the tem-

Chrisost. and Theophilact.

Mar. 10.

ple

ple ment his body, which shoulde be by the Jewes put to death, and by him the third daye shoulde be rayſed from death to lyfe, In the viii. of Jhon, oure sauiour sayeth, He that beleueth in me, as the scrypture sayeth there shal ryuers of quycke
Jhon. 7. water flow out of him. And because thys saying is obscure S. Jhon to make it open sayethe, that he spake those wordes, of the spirit, which they that beleued in him shoulde receyue. In the. xii. chappter of S. Jhon, our sauiour sayeth in this maner. If I be lyfte vp from the earth I wyll draw al thinges vnto my selfe. And S. Jhon by and by geueth vs the exposition, saying, that hereby he sygnyfyed, what kynde of death he shoulde suffer. Manye
Jhon. 12. other lyke places, are there in the newe Testamente, the matter of whych places, is not so hyghe, nor soo needefull to be ryghtly vnderstanded, as ỹ meanyng of the wordes, this is my bodye, and yet of these wordes, no one Euangelyst maketh anye exposition bycause the wordes are playnelye and symplye to be taken as they were spokē. Besydes al this, we haue in S. Paule in the, xi, Chappter of his first epystle, to the Corynthians, a goodlye, and a large processe touchyng thys Sacrament, and yet in that whole processe, no matter to instructe vs otherwyse, to beleue of it, than that there is in it the very bodye and bloude of our sauyour Chryst. For fyrste he vttereth the wordes of our sauiour, euen as the Euangelistes do, as that he sayde this is my bodye, and he maketh no declaration vpon the same. Secondly wher-

none of the Euangelistes make mentiō, of ani paine due to the vnworthy receauer. S. Paule affirmeth that the vnworthy receyuyng of thys Sacramente bringeth iudgement, and dampnation. Thirdly, he telleth, that for the vnworthy receiuyng hereof, god plageth cities, and coūtries, with sondrye greuous plages, as with infirmitye, with sickenes, and with death also. Forthely, he geueth vs counsell diligentlye to examyne and trye our selues, before we come to Gods borde. If the very body and bloude of oure sauiour Christ, be not in deede in the sacramēt of the aultare, why shold our sauiour so speake as he spake in the promisse made thereof: why dyd he, as he dyd in the instituting therof: why dyd none of the Euāgelists so declare Christes wordes: why dyd sayncte Paule so terribly pronoūce of the vnworthy receyuynge of it, and so earnestly warne vs, of due preparation to be made therfore: It is then most vndoubtedlye to be of all christen people beleued, that in the Sacrament of the aultare, there is the verye body and bloud, of our sauiour Christe, worthye of all honour and glorye, the selfe same in substaunce, that is in heauen: whych thyng for Christ to bryng to passe, is a thyng most easye, he being God almightye, maker of heauen and earth: and for hym to doo, is most seemely, that as he gaue that bodye, to deathe to redeme vs, so he should giue the same in this heauenly bankette, to feede vs, that he myght be all in al. The body of our sauiour Christ to be in very dede in heauen, in the visible fourme of a mā, and in the Sacrament of the Aultare, inuisible vnder the visible fourmes

mes of bread and wyne, neither is impossible to hys power, that made all thinges of nought, neither vnseemely for hys exceadyng great loue towardes vs, who so loued vs, that for vs, he dyd not refuse to suffer death, and that the deathe of the crosse: neyther yet is it agaynst hys wyll, who of hys onely mercy, so promised, and wyth hys omnipotent word, so instituted it, nother is it fynally vnfytte for hys wysedoms, seeynge he hathe ordeyned, that euerye naturall mother, nourysshe her chyldren, wyth the substaunce of her owne body. And why then shold christen men refuse to beleue it? why do wee not rather embrace it, and gyue god moste hartye thankes for it, beyng the greatest iewell, that euer was among mortal men, why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the christen religion, so in the belefe of it, geue credite to fayth, and bryng reason, and our senses, in subiectiō vnder fayth, but suffer our ghostly enemy by carnal reasons, to bryng vs away into heresie & quyte and cleane to pull the ryghte faythe out of oure hartes. Let vs al, good people, from hence forth be constant in the truth, and as all the catholyke churche beleueth, and hath alwayes beleued, let vs vndoutedly perswade our selues, that in the blessed sacramēt of the Aultare, there is vnder the fourmes of breade and wyne, the selfe same body of our sauiour Christ in substaūce, whych was borne of the Vyrgin Mary, and suffred deathe on the crosse for vs, to whome wyth the father and the holy gost, be all honour and glory, world without end. Amen.

Ioan. Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.

An Homely of Transubstantiation.



There ar in the sacra-
ment of the aulter,
ij. thinges especially
to be considered, the
one is, the body and
bloud of our saviour
Christ ther really cō
teined, ẏ other is the
fourmes of breade ⁊
wine, vnder whych
the said body ⁊ blud
are cōteined. Of the
first parte ye hard in the last homely. Touching ẏ se-
cond, the general belefe of the catholyke Church (yt
there were nothing els) ought, and may be a suffici-
ent grounde, for euery godly man, to build hys con-
science vpon, whych churche, doth beleue that there
is no substaunce of material bread, and wine remai
ning, but onelye the fourmes of breade and wyne, ⁊
the substaunce of Christes body and bloude, there so
contayned. And yet, because some haue vainely, and
curiously, of late yeares talked of thys second part,
and haue put many fonde doutes, and scruples into
peoples heades, concernyng the same, ye shall nowe
at large, and fully (I trust) be instructed therin. And
fyrst thys is to be noted, that God hath from the be-
gynnynge of the worlde, manye tymes appeared to
man, some tymes in one sorte, and sometymes in an
other. In the. xviij. Chapiter of Genesys it is wryt- Gene. xii

ten, howe God and two Aungelles wyth hym, dyd apeare vnto Abraham, in the lykenesse of men, and howe Abraham feasted them. How vayne a matter were it, (I praye you) for vs here vselye to reason, howe God or Aungell, coulde appeare lyke man: and whether they had true bodyes or no: and whether they dyd eate in dede or no: and yf they hadde not true bodyes in deede, howe the appearaunce of bodyes coulde bee, where the substaunce of bodyes was not. In the thirde chapter of the booke called Exodus, we reade, that God appeared to Moyses exodi 3 in the lykenes of flamynge fyre, and that oute of a bushe. In the .v. of Josue it is recorded, how one so- denly appeared vnto Josue lyke a man, hauynge a Iosue. 5. swoorde drawen in his hand. What can any manns saye, howe God shoulde appeare in a flame of fyre, or what substaunce of a swoorde was in that whych appeared to Josue: Hereby it is easy to vnderstand how daungerous a thing it is, to go about by mans wyt or reason, to discusse the maner of ỹ woorkes of almighty God. Who seyth not, that by the meane of suche presumptuous curiositie, men haue of late falle into mooste detestable errours, touchyng the mooste blessed Sacramente of the aultare, and haue moste spytefully rayled agaynst the same, and wyth moste vyle termes haue gested thereof, and fynallye moste vyly haue vsed the most precious bodye and bloude of our sauiour Christ in the same: In whych doyng, how can they looke for any fauour at the handes of their heauenly father, seyng in suche dispituous maner, they entreate the Bodye and bloud of our sauy-

oure

our Christ his sonne. But now to procede forth, tou-
ching the declaration of the secõd thing, to be cõsid-
red in the blessed Sacramẽt of the aultare: We must
knowe that the presence of our Sauiour Christe, in
thys sacrament of the aultar, is not to the intẽt that
Christ shoulde be conuersaunt with vs here in thys
Sacramẽt, in such sort and maner, as he was with
his Apostles when he liued here on earthe, that is to
saye: in the visible shape and fourme of a mã, but hys
presence in the Sacrament, is to the intent to be to
vs an heauenly foode, and therefore he is present in
the sacramẽt, vnder the fourmes of bread and wine
so that our outwarde eyes and senses, are certyfyed
wyth the outwarde fourmes, and sensyble qualityes,
and the whole man with al, receaueth the verye
body and bloud of our sauiour Christ S. Augustine (as is wrytten in a boke called Sententie prosperi) dothe say, that christen mẽ do honour vnder the for-
mes of bread and Wyne, Which they se With
theyr bodely eyes, the body and bloud of our
Sauiour Christ, Which they do not see. Euse-
bius Emissenus also, an aũcient father of the Greke
church, speakyng of the forsayd two partes conte-
ned in the Sacrament of the aultar, saythe in thys
maner. This is the thyng Which bi al menes
We intend to proue, that the Sacrifice of the
church doth consist, and is made of two par-
tes that is, of the visible fourmes of ỹ elemẽ-
tes, and of the inuisible body & bloude of our
Sauiour

Augustẽ in sẽtẽtie Prosperi.

Eusebius emissenus.

Sauioure Chryst. S. Cipryan in his treatise entituled. De cœna domini, doeth moste playnely saye, that the bread which our lord did giue to his disciples, was by the omnipotēcie of god made flesche, & was chaunged in nature, but not in fourme. The forenamed Eusebius in a sermon of his made of the body of Chryst, doth farder saye: that Christ the inuisible priest doth tourne visible creatures bi his word, through his secret power, into the substaunce of his body & blud. Now for to signify thys change, to turning of bread and wine, into the substaūce of Chrystes bodye and bloude, the catholyke church vseth this word, Trāssubstanciatiō, which is as much to say, as the chaūging of one substaunce into another. Neither is it to be counted vnfyt, that there shoulde in the Sacrament of the aultare, be the fourme of bread, & yet not the substaūce of bread, seing God is the doer & worker therof, to whom nothing is impossible. We read in the nynetenth Chapiter of Exodus, how ỹ when God came down frō heauen vnto Mounte Sinai, there was heard a soūd of a trumpet, and yet material trumpet was there none. In the fourth boke of the kynges. & the. vij. chapiter. God caused a sounde to be heard in the tentes of the Sirians, as if it had bene of horses, charets, and of a greate armye, & yet was there nother horse, charet, nor armye. In the thirde chapiter of Daniell, it is recorded, howe the three chyldren were in the myddest of the flamynge furnesse, and yet felte no heate, so that there was the substaunce of fyre, and yet it dydde not bourne

Cipryan de cœna domini.

Eusebius Emissenus in a sermō of the bodi of christ.

Exo. 20.

7. chapiter of the fourth of the king.

whych

whyche to nature is impossyble, but to GOD is an easye matter. In the.xvij. of Mathewe wee reade howe that Chryste was transfygured, and that hys face dydde shyne as the Sonne, and that hys apparell was made as whyte as snowe, In the.xxiij. of Luke, Christ appeared to twoo of hys dysciples goyng to Emaus, like a straunger. In al these foresaid examples, wee see as straunge a woorke as is transubstantiation, and yet no man douteth of them because god is the woorker, nor any man asketh howe thys, or that coulde bee, but beleueth it, and so ought wee to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunce of Christes bodye and bloud, and not aske howe it may bee. The blessed Martyr Justinus, affyrmeth that thys question, howe, is a token of vnbeleefe, and S. Ciril, wrytyng vpon the. vj. Chapiter of Sayncte John, blameth the Capernaites, bycause they dyd aske howe Christe was able to gyue them hys fleshe to eate. The woordes of sayncte Cyryll be these.

Math. 7.

Luc 24.

Iustinus martir.

Ciril vpō tee.6. of S. Iohn.

Thei aske not without great impietie howe canne thys man geue vs hys flesh, and they remember not that nothing is impossible to God, but let vs (saieth he) haue firme faith in the misteries, & let vs neuer in so hyghe matters, eyther thinke, or aske this howe. When God is the Woorker, let vs not aske howe, but let vs leaue the knowledge of his woorke to hym selfe. S. Chrisostome lykewyse vppon the sayde.v. Chapiter sayeth, that When this questy-

Chrisostome vpon Iohn. 5.

on, howe any thyng is done, commeth in to oure myndes, then with all, there commeth vnbelefe also. But bycause in scrypture the thyng that we receaue, when we come to the sacramente, is called bread, therefore men haue fansied with the selues, that there must be the substaunce of materyal breade, deceauing them selues, by mystakyng the signification of thys worde, breade. For thoughe in oure common speach we vse to signifie by this word bread, that one kynde of material substaunce which is made of corne and graine, yet in scripture, it signifieth al kinde of foode, whether it be the foode of the body, or the foode of the soule, and so doth also the latyne worde, Panis elles when we desyre God in oure Pater noster, to geue vs our dayly bread, we shold
Iohn 6. make an vnperfytte petition, whych yet is a moofte perfyt petition wherby we aske of our heauenly father, al necessary foode. In the. vi. of John, Manna is called breade, and yet was it made of no kynde of corne, or grayne, and in the same chapyter Christ is called bread, because he is the foode of the soule, and ther lyke wyse the flesshe of Christe in the sacrament, is called bread, and not there onely, but in S. Paules Epystle also to the Corinthians, for that it is the foode, wheron we feede, when we receiue the sacrament. Agayne it is a common trade in scripture, to
Mach. 11. cal thinges by the name of that thyng, whyche they once were, as Adam is called earth, because he was made of earth, and Christ sayeth, the blynde see, the lame walke & deafe heare, the dumme speake, meanyng by the blynde, lame, deafe, and dumme, suche

as

as before had ben soo, but then were otherwyse. Thyrdelye, for that the fourme of breade doethe remayne, it is in that respecte too, called breade. For these causes, good faythful hartes, are nothing greued with the callynge of it breade in the scrypture, but groundynge them selfes vpon the woordes of oure sauioure Chryste, when he sayde, thys is my bodye, and knowinge that it to be bothe breade, and hys bodye also at once is impossyble, they vndoutedlye beleue, that by the power of GOD, the substaunce of bread, is tourned into the substance of Chrystes bodye, and soo muste all men beleue, that wyll be lyuely members of the catholyke Churche, and in that there belefe, they must honoure the bodye and bloude of our Sauyoure Chryste, in the sacramente of the Aultar, as alwayes chrysten people haue vsed to do.

Saint Austyn in hys exposytyon made vpon the. 99. Psalme sayeth: that **it is synne, not to honoure the bodye of Chryste**, meanynge in the Sacramente of the Aultare. And (as it is before in thys Homely alledged) he also sayeth in the name of all men. **We do honoure vnder the fourms of breade and Wyne, Whyche We see, the bodye and bloud of chryst, Which We do not se.** *S. Augustine vpon the. 99. Psalme*

Wherefore, good chrysten people, knowynge nowe what is the ryght belefe, touchynge the Sacramente of the aultare, embrace, and folowe the same, and cleue faste to the catholyke churche, the

spouse of Chryst, that you may be true members of Chryst, to whom with the father, and the holy Ghost, be all honor and glorye worlde wythout ende,
Amen.

Ic, Harpesfelde sacræ theologiæ professor. Archi. London.

¶ An homely Wherein is aunſwere made to certayne common obiections, agaynſt the preſence of Chriſtes bodye, and bloude in the ſacrament of the Aultar.



Ete it were, dearely beloued in our ſauyour Chryſt, that we all ſhould ſo fullye, & wholy, cleaue to the faith of Chriſtes catholyke church, ỹ no appearaũce of reaſõ to ỹ cõtrarye therof, ſhoulde cauſe vs once to doute, or ſtagger, in any part of the ſame. For ſuche a kinde of faythe, dothe god requyre of vs, and for ſuche kynde of faythe, good chryſten people, are in ſcrypture called Abrahãs chil- dren, which Abraham (as it is wrytten in the fourth to the Romaynes) cõtrary to hope, beleued in hope, that he ſhould be the father of many nations, accordynge to that, whych was ſpokẽ. So ſhal thy ſede be. And he fainted not in the faith, nor yet cõſidered his owne body which was nowe dead euen when he was almoſt an hundred yere olde, nether yet that Sara was paſte chylde bearyng, he ſtaggered not at the promyſe of god, through vnbeleefe, but was ſtrõg in the faythe

Roma. 4

faith, and gaue honor to god, fully certified y what he had promyſed, the ſame he was able to make good. If we then wilbe the chyldre of Abraham, we muſt not faynt in faith, nor conſyder gods wordes after the courſe of nature. Saynt Paule in the .x. chapyter of his ſecond epiſtle to the
2. Cor. x. Corinthians, geueth vs an example in hym ſelfe howe we ſhould alwayes brynge reaſon in ſubiection to fayth, ſayeng. The wepons of oure warfare are not carnall, but myghty in God, to ouerthrowe ſtronge holdes, to deſtroie counſelles, and euery hyghe thinge that exalteth it ſelfe agaynſt the knowledge of God, and to brynge in captiuitie vnto the ſeruyce of Chryſt, all vnderſtandyng. What (thinke you) is the cauſe whye the Jewes beleue not on Chryſt: Verelye fyrſte, becauſe he was borne of a Vyrgyn, which is contrary to the courſe of nature. Secondly likewyſe, he was in vnitie of perſon. God & man, whych how it may be, no mans wyt is able, by natural power, to conceaue, thirdly becauſe he beynge God and man, ſuffered the deth of the croſſe, which for God to be content to do, ſemeth to naturall reaſon a thing moſte abſurde, but good chryſten folke, geuyng place to faith, do moſt vndoutedly beleue on Chryſt, God & mā crucified, according to ỹ S. Paule writeth in his fyrſt Chapter of his fyrſte Epyſtle to
1. Cor. 1. the Corinthians, ſayeng, We preache Chryſt crucified, to the Jewes a ſtumblynge blocke, to

the

the gentyles, a folishnes, but to so many of ꝑ ielues ꝯ gētiles as are called, Christ ꝑ power ꝯ wysedome of God. And agreably herevnto he saith also in the next Chapiter folowynge.

My talke and preachyng was not in ꝑ persuasible wordes of mans wysedome, but in the wynge of power, and of the spyryte, that your fayth shoulde not rest in the wysedome of man, but in the power of God. This general aduise and counsel of S. Paule, may and ought so to staye vs in the fayth of the catholyke churche that nether carnall reasons, grounded vpon the feble intellygence of mans natural wyt, nether the deceatefull iudgement of our selues, shoulde make vs once to doute, of any one truth in Chrystes religion were it neuer so contrarye to the course of nature, neuer so farre aboue our capacities, and neuer so absurde to the appearaunce of our outward senses.

But forasmuch, as through the iniquitie of these later euyll yeares, dyuers haue hadde sondrye fonde dowtes and scruples, put into theyr heades, especyally, agaynst the presence of Chrystes body ꝯ bloud in the Sacrament of the aultar, and through suche dowtes haue swarued from the true belefe therein, therefore here shall folowe aunsweres, and solutyons, to such dowtes as haue ben most common, that from henceforth no man shall neds to be seduced by them, or other lyke.

obiectio.

¶ Fyrst it hath bene obiected, ꝑ our sauiour Chryste immediatlye after that he had instituted, and delyuered

uered to his Apoſtles the ſacrament, dyd ſaye vnto them. **Do this in remembraunce of me,** Vppõ which wordes some haue concluded, that the body of our ſauiour Chryſt, cannot be in the ſacrament.

Aunſwere

¶ But let vs duely way ẏ wordes, and meaning of the ſame, and we ſhall moſt plainely perceaue theyr errour, and myſvnderſtanding. Sayute Paule in hys fyrſt Epyſtle to the Corinthians, and in the xi. chapter of the ſame Epyſtle, intreating of the inſtitution of the Sacrament of the aultar, and there openynge the true ſenſe of that commaundemente of Chryſt, ſayeth in this maner. **As oft as you eat of that bread, and drink of that cuppe, you ſhall ſhew forth the Lordes death vntil he come.** So then the remembraunce whyche oure ſauyoure there requyreth of vs, is the remembraunce of hys death, whych is paſt, and not preſent, and therefore after moſt proper maner of ſpeache, may well be remembred. Now this remembraunce, can in no wiſe poſſibly be ſo lyuely, and ſo effectually worke in oure hartes, as when we moſt certenly beleue, that in the ſacrament of the aultare, is verely the ſelfe ſame body in ſubſtaunce, whych died for vs, and therefore ẏ Prophet Daund, foreſeing in ſpirit, this ſo excellẽt a memorye, ſayeth in his, cx, Pſalme. **Oure mercyful gratious Lord, hath made a memory of all his merueylous workes,** and by ẏ by declaring in what maner he maketh that memory, he addeth **thoſe wordes he hath geuen a foode to ſuche**

1. Corxi

Pſal. 110

such as feare hym. This tode (which ỹ Prophete sayeth, that Chryst should leaue in remembraunce of all his merueloꝰ workes, that is of his incarnatiō, his passion, hys ascension, and glorye in heauen, and other lyke workes) most chiefely is to be verified of the body and bloud of our sauiour Chryst, in the sacrament of the aultar. Besydes this the bodye and bloude of our sauiour Christ (as it is in the sacramēt vnder the fourmes of breade and wine) may in that respect also very well be a remembraunce of it selfe, as it honge on the crosse, in the vysyble fourme of a mortall man, and as it is now in heauen, in ỹ forme of an immortall man. Farthermore, when our sauyour sayde, **Do this in remembraunce of me,** he ment they should do the whole ministratiō, which he then dyd in remembraunce of him, whych whole ministration, cannot be accordyngly e doone, other wyse, but that there must nedes be present, the very body and bloude of our sauioure Chryst.

¶ Another common obiection, there is gathered of the woordes of Chryst. Mathewe. xxvi. whē he said **Poore men ye shall haue alwaies with you, but me shall ye not alwayes haue with you** Some haue vpon these woordes concluded, that the body and bloude of our sauiour Chryst, cannot be in the sacrament of the aulter, for then (saye they) christ should be alway with vs, whereof him selfe sayethe the cōtrary. ¶ But yt those mē so concluding, would no more, but confer saynt Marke, and saincte Mathewe together, touchyng the foresayd woordes of Chryst

obiectiō,

Math. 26

Answere

Chryst, and by ỹ the one Euãgelist sayeth, would sin cerely iudge what the other ment, they should sone perceue this ther obiectiõ, to be of no force or strẽght at al, to proue, that they therby go aboute to proue.

Mar. 14. For saynt Marke in his .xiiii. Chapyter, fyrst telleth the story of the woman, whych came to Chryst, and brought with her an Alabaster bore of most precyous oyntment, and poured the ointment on his hed next he telleth howe certen of the dyscyples did mur mure, and grudge at that facte of the woman, and said. **What meaneth this losse, and waste of oyntment, Might it not haue bene solde for more then thre. C. pence, & geuẽ to the poore.** Thyrdly he telleth, howe oure Sauiour beyng of fended wyth the dyscyples, for theyr murmuryng agaynst the woman, and howe withal he allowing and commendyng her facte, dyd say in this maner **Let her alone, Why are ye greuouse vnto her: she hath done a good dede, for alwayes shall you haue poore men amongest you, and when ye shall please, you may bestow your charitie on them, but me shall ye not haue al wayes amongest you. This womã hath bestowed on me that she had, and she hathe preuented to anoint my body against it shal be buried.** By this processe of S. Marke, it is euy dent, that our sauiour in all that his talke, had a res pecte to the charitie, whiche that woman then she wed vpon hym, when she poured the precyous oint

ment

ment on hys heade, the lyke whereof, he sayethe, no, man should be able to shew on him in tyme to come, meaning, that when he should once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receaue the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the worlde in the mortall estate, and maye by charity of good folke, be releued and comforted. In such sorte in dede, oure sauiour is not nowe amongest vs, but the beynge of his body and bloud in the Sacrament of the aulter is after another sorte. For in the Sacrament he is, to fede vs with his body and bloude, and not vysyble to shewe him selfe vnto vs, as he thē did to his apostles, nor to haue ointment poured on hym, as he then had. ¶ Another obiection is there gathered, partely of S. Paule in the .x. of hys firste Epystle to the Corinthians (where he speakethe of a spirituall meate, and spyrytuall drynke) partelye of Christes wordes in the .vi. of Jhon (where he sayeth that. **It is the spirite Whiche geueth lyfe, and that the flesche profiteth nothyng**) partly vpon the common maner of speakyng, vsed in the Catholyke churche, whiche calleth the bodye and bloude of our Sauiour Christe in the sacrament of the aultar, a spirituall meate and a spirituall drynke. obiection i. Cor. x. Ioan. 6

¶ For answeare to whyche obiection, it is fyrste to be vnderstanded, that one selfe thyng may be bothe spirituall, and yet neuertheless of a corporall substaunce to. Answere

As for example, the bodye of man after the resurrec-
tion, shall (as S. Paule wytnessheth in the. xv. cha-
i. cor. xv. peter of hys fyrst Epystle to the Corinthians) be spiri-
tual, & yet it shalbe then the same in substaunce, that
it is nowe. Agayne, Manna a meate which God sēt
to the children of Israel in the wylderues, is both in
Gal. vi. Scripture, and of the catholyke churche also, called
a spiritual meat, and the water lykewyse which god
gaue them out of a rocke, is called a spiritual drynke,
and yet as well Manna, as the water, were of a bo-
dily substaunce. In the. vi. to the Galathians, sainct
Paule calleth mortall men, liuing then on the earth,
spiritual. Wherefore spirituall, is not so to be taken
alwayes, as to exclude corporall, but that thynge
whatsoeuer it be, may be called spirituall, wherin is
a worke wrought by god, aboue nature. For as god
is a spirite, so are his supernatural workes called spi-
rituall, and the thinges also, on, and in whome, such
workes are wrought, are named spiritual thynges:
and therefore Manna, though it were of a bodelye
substaunce, yet for that it came myraculously from
aboue, by the onelye power of God, and not of na-
ture, is, and may wel be called, a spiritual meate.
And the drynke whyche issued oute of the rocke,
albeit it was in substaunce very water, yet for that
God by hys omnypotency, made it sodenlye to issue
out of a rocke, it is named a spirytuall drynke. Oure
bodyes lykewyse after the resurrection, shal haue in
them immediatly of God, aboue ỳ power of nature,
immortalitie, incorruptibilitie, & other lyke super-
naturall qualities, and for that cause, they shall after
the resurrectyon, be spyrytuall bodyes. Nowe then

what

that necessity is there, that because the body of oure saviour Chryst in the Sacrament of the Aultar, is a spirituall meate, therefore it shoulde not be also the corporall substaunce of his body: when the catholyke churche dothe saye, that the bodye of Chryste in the Sacramente, is a spirytuall bodye, it meaneth, that it is there onelye thorough the almyghtye power of God, and not by the power, or manoure of nature. Lykewyse, when the catholyke churche sayeth, that the bodye of Chryste is to be receyued there spiritually, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For this worde, spiritually, dothe signifye onely the maner of the receauyng, and dothe not importe the substaunce of the thyng so receyued. Besides this, the catholyke churche, beleevynge that in the Sacrament of the aultare, is alwayes reallye the body and bloude of our saviour Chryst, doth yet put a difference in the maner of receauynge thereof, and vseth to saye, that when good men receaue the Sacramente, that they receaue the bodye and bloude of Chryst, both sacramentally, and spiritually to, but when evyll men receaue that, they receaue the body of Chryst sacramentally only, & not spiritually, because they come vnto it vnworthely, and therefore do they procure thereby, to theim selues dampnation. But nowe to open farder the very meaning of those wordes of Chryst. It is the spirit that geueth lyfe, the flesshe profiteth nothing, you shal vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the spirite, the godhed, and by the flesh the nature of man, as yf he had sayde, it is the godhed that causeth my flesh to be able to gyue lyfe, neither is my flesh the flesh of a bare man, for then it beyng eaten coulde not profyte you, but my flesh is vnited in vnitie of persone to the godhed, so that it is thereby able to bryng lyfe to the worthy eater thereof. Thus doeth Cyryll vpon the. vi. of Saynte John expounde these wordes, And to lyke purpose Sainct Augustyne sayethe vppon the. vi of John, that as knowledge beyng seperated from charitie, maketh men proude, but beynge ioyned wyth charytye dothe edyfye: euen so mans flesh not vnyted to the Godhed, and beyng eaten, doth not profytte, but the flesh of Christ, whych is in hym, in vnitie of person, inseperably vnited to the godhed, beyng worthelye receaued, muste nedes hyghly profyt. The other sēse of those wordes, to meane by the spirite, a spirituall vnderstandyng of Christes promyse, made in Capernaum when he sayde, **the foode that I wyl giue vnto you is my flesh:** whych wordes be then vnderstanded spiritually, whē they be taken, to meane that thing which passeth the power of nature to doo and manes wyt by natural reason to comprehende, lyke wyse by the flesh, is to be ment, a fleshely vnderstandynge of the sayde promysse, as to vnderstande wythout faythe in Christes deitie, as the Capernaites dyd, whyche toke Christ but for a bare man, & so conceaued no otherwyse of the eatynge of his flesh, then of commen meate bought in ỳ shambles. Thys sense hath S. Chrysostome wrytyng vpon the. vi. of

Cirill.

August.

Ioan. vi.

John

Iohn, and S. Augustyne wrytynge vpon the same Chapter. ¶ An other obiection is there, by occasyon that thys truth is not expressed in the commē crede. obiection.

¶ Wheych obiection doth procede of an ignoraūce, & lacke of knowledge of the fyrst institution of ỳ crede. answere.

For in the primatyue churche, when men of all ages dyd sodenly turne from gentility, to the christian religion, and yet then were not by and by, vpon suche there turne, admitted to anye sacrament, but fyrste were instructed in artycles, necessary for them to beleue, before they were baptised, thys common crede was taughte them, and they were for that tyme called Catechumini, that is younglynges in Chrystes religion, and begynners admytted, but to the fyrste principles of the chrystyan faythe, durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wrytynges of the auncient fathers in chrystes church, maye most euidently appeare: So that thys reason is fod and to no purpose to say, that because it is not in the commen crede expressly set fourth, that in the sacrament of the aultare, is the very bodye and blouder of our sauiour christ, therfore no christian man is bounde to beleue it so to be. S. Chrysostome, and S. Augustyne hauyng occasion many tymes in theire sermones made by them, to speake of this Sacrament, for asmuch as amōg theire audience were as wel younglynges, not yet baptysed, as other faithfull, alreadye christened did vse ott to say. Quod fideles norūt, ỳ is, which ỳ faithfull, or they ỳ be al redy baptised know or such lyke thyng, and would not then expressye de-

clare

clare the trueth, touchyng the sacramente of the aultare, for that it was not the maner to reueyle suche misteries to those yonglinges: but to them was in general, as sufficient for saluation, prescribed in that common crede, that they should beleue the catholike churche: which not onely was sufficient thā for thē, beleuynge the othere artycles of there crede, but is sufficient at thys present also for vs, cōfirminge ourselues in all poyntes to the common belefe of the catholke church, whyche is the surest pyller that men maye lene vnto, be they learned, or vnlearned, and such a pyller, as who that most stronglye cleueth to, is in most assured state of euerlastyng lyfe. ¶ There obiection are othere obiectyons vpon .iii. partyculer artycles of our crede whyche are, that Christ is ascended, and sytteth at the ryght hand of God the father, & from thense shall come to iudge the quicke and the deade ¶ whych articles yet beyng ryghtly vnderstanded Answere shoulde rather confyrme vs in the true catholyke belefe, of the presence of chrystes body in the sacrament of the aultare. For as it is aboue nature for a manes bodye to ascende, and aboue the worthynes of manes nature, to syt at the ryghte hande of God the father, that is, to be of equall power, and glorie with God the father, and fynallye, as it is aboue the authoritie of mans nature, to gyue sentence of eternall deathe, and lyfe, vpon all mankynde, and yet euerye good manne stedfastlye beleueth al these supernatural powers in Christ, touching hys manhed, bycause he is both God and man, and to god nothyng is impossible, euen so should we with like belefe, knowinge that Christ is omnipotent, credite all other thinges

done

done, or spoken by Chryst, and be moost certen, that how so euer they seme in apearaunce to our reason, yet in very dede they agree, and stand ryghte well with those foresayd .iii. articles of our crede, & that though we cannot by oure wittes conceaue, howe Chryst is ascended, and is neuertheles in the Sacrament also, yet they must nedes be bothe beleued, bycause gods worde doth affyrme them bothe, and the catholyke churche dothe belene them bothe, whyche churche hath alwayes taught that Chryst is in heauen, in the visyble fourme of a man, and in the sacrament, vnder the visible fourmes of bread and wine, hys wysdome so ordeyning, that wyth oure hartes we wouide beholde hys glory, as he syttethe in heauen, at the ryghte hande of the father, and wythall should fede on hys very body in the sacrament, to receaue the more grace, and therevpon so to be gouerned wyth hys spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And albeit these solutyons myghte suffise, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all othere common obiectyons, made agaynste the Sacramente of the Aultare, troublynge moche the heades of the symple people, by there folye, in crediting euyll, and pernicious schole maysters, to theyr destructyon, wher giuing credite to the catholyke churche, they myght auoyde all daunger, and meryte a great deale. Yet to open further the falshed, and noughtines of the heretique teachers, in our tyme, and howe glad, & willinge they are to abuse the symplicitie of the vnlerned people, ye shall haue here added, some moo

obiectyon

obiectyons, and solutions geuē to them, to this end that yf the sayde symple people haue bene infected with the said obiections, or suche lyke, they maye be well satisfied in theyr conscience, & therupon adhere vnto the catholyke faythe, mayntayned, and obserued in the Catholyke churche, oute of whiche, there is no saluation. And to procede herein, this is oue other common obiection that much troubleth the ignorant people, it is to wit. ¶ How can the body and blonde of our Sauiour Christe, be in the blessed sacrament of the aultar, seyng that not only cuyl men do many tymes receaue the same, but fyre also maye consume it, and other like chaunces may happen vnto it. ¶ For answere to which obiection, it is fyrst & principally to be sayd, that thys obiection procedeth of a vayne curiositie of them whiche rather delyte, fondly to talke of this high mysterie, then to prepare them selues to receaue the same accordyngly. Sure we are that our Sauioure Christe is nowe man incorruptible and impassible, & neyther by fyre, nor by oughte els, can suffer violence, and therefore where it pleaseth hym of hys tender mercy and goodnes, & for our great comforte and soule helth, by hys omnipotent worde, to turne the substaunce of breade and wyne into his most precious body and bloud, in the Sacramente of the aultar, and yet so to make thys turne, that neuertheless he suffereth the fourmes & sensible qualities of the bread and wyne to remayne in theyr nature, as they were before the consecratyon, it is to be vnderstanded, that the violence or force that is, or maye be done to thys sacramente, is

obiection

Answere

done

done onelye to the fourmes, and qualities sensible, which in dede are subiecte to passibilitie, & corruption, but in no wyse, to ỹ vncorruptible body & bloud, of oure Sauioure Christe, vnder them conteyned. Doo we not reade, I pray you in the fourth of Mathew, howe that our sauiour suffered the Deuyll, to to take hym, and cary hym vp into the pinacle of the temple, & afterwarde to the toppe of an high mountayne, and yet who doth not knowe that he suffered no vilany thereby at all? The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defyled. The bodye of mã is with a greater vnion ioyned to the soule, then are the fourmes of bread and wyne, to the body and bloude of our sauiour Christe, in the Sacrament of the aultar, and yet we know that mortification, putrifaction, and other suche lyke thinges chaunceyng to our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sauioure Christ, was in vnitye of person, vnited to hys manhod, & yet none of the passiõs, paines, or grieues whiche he sustayned in his manhod, broughte violence, alteration, or chaunge to his Godhed. For the Godhed is in alterable, & vnpassible. The simplicitie of Christen people, in the primatyue churche, was suche, that they beleuynge moste certeynly, the body and bloud of our Sauiour Christ to be in the sacrament of the aulter vnder the fourmes of breade and wyne, dyd wythout al curious talke of the fourmes & accidentes, bende thẽ selues to be present at masse, wherein the myghtye woorke of consecration is

wrought by god, & wherein our sauiour Christ also is, in fourmes of breade and wyne, offered vp to the heauenly father, by the priest, for the soner obteining of mercye, and fauoure towardes vs, and the sayde people beynge at masse, they wyth most feruent deuotion, dyd pray, and dyd honour, the blessed sacrament of the aulter, the body and bloude of our sauiour Christe, and besydes this they dyd oftentymes, wyth feare and tremblynge, prepare them selues to the worthy receyte thereof, and by suche their godly behauiour, they dyd purchase to them selues greate abundaunce of grace, where we by the cõtrary, and mo vnchristian behauiour, prouoke Gods wrathe dayly, more and more vpon our selues, and ỹ whole realme. For nothyng soner styreth God to auengeaunce, then the presumption of such as wyl curiously enter into hys hydden secretes, and therevpõ doo contempne all that, whyche by theyr feable wyttes, they are not able to vnderstande.

Obiectiõ

¶ Another obiection is of the woordes of our sauioure, in the .vj. of Iohn, where he saieth. *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam eternam.* That is to say. He that eateth my flesche, and drinketh my bloude, hathe euerlastynge lyfe. Upon these woordes they gather, that if in the sacrament of the aulter, be really the body and bloude of our sauioure Christ, thẽ who so receiueth the sacramẽt, must nedes enioye euerlasting life. But the scripture witnesseth, that Iudas receaued it, and sainct Paule in the .xi. of his fyrst Epistle to the Corinthians saieth, that

Iohn. 6.

1. Cori. 11.

that. Who so receueth the sacrament vnworthely, receaueth it to hys dampnation.

¶ To this obiectiō, it is to be answered, that many sentences of scripture, are to be vnderstande, wyth a certayne restraynte, or limitation, as for example the scripture sayeth. *Qui credit in me, habet vitam eternam.* That is to saye. He ỳ beleueth in me, hath euerlastynge lyfe. And in the first Epistle of S. Iohn, ỻ the fourth chapter it is written. *Quisquis confessus fuerit quomā Iesus est filius dei, deus in eo manet, et ipse in deo* That is to saye. Who soeuer shall confesse, that Iesus is the sonne of God, in him dwelleth God, and he in God. There haue beene, and are thousandes whyche beleue in Christe, and that Christe is the verye sonne of God, and yet shall not for all that bee saued, but eyther for lacke of true beleefe, in other articles of the christian religion, or for lacke of good life, shalbe dampned. Thys condition thā is to be added to the forsayd sentences, yf in such beleefe a mā dye, and therwith is faythful, in the necessarye articles, and out of state of al deadly synne, he shall thā wyth out any doute inherite the kyngedome of heauen.

So in thys present obiection, wee muste make a lymitation, and say, that who so eateth, and drynketh worthely. &c. ¶ To the cōfirmacion hereof Sainct Augustine sayeth, in hys. xj. sermon. *De verbis domini. profecto est quidam modus manducandi illam carem quomodo qui manducauerit, in Christo manet, et Christus in eo. Non ergo quocunque modo quisquam manducauerit carnem Christi, et bibirit sanguinem Christi, manet in Christus, et in illo Christus, sed certo quodam modo: quā*

Obiectiō

1. Iohn. 4

Augustī. sermō. xi. de verbis domini.

modum vtique ipſe videbat quando iſta dicebat. That is to ſaye, Verily, there is a certayne maner of eatynge that fleſhe, after whyche maner, he that ſhall haue eaten it, doeth dWell in Chriſt, & Chriſt in hym. Wherefore, note in What maner ſoeuer a man dooeth eate Chriſtes fleſhe, and drinketh hys bloude, he dWelleth in Chriſte, and Chriſte in hym, but he that eateth, and drynketh after a certayne ſpeciall maner, to Whiche maner Chriſt had reſpecte, When he ſpake the foreſayde Wordes. The ſame Sayntt Auguſtine in hys firſt boke. *Contra Chreſcouium gramaticum* and the .xxiij. Chapiter ſayeth thus. *Quid de ipſo corpore et ſanguine domini, vnico ſacrificio pro ſalute noſtra, quamuis ipſe dominus dicat. Niſi manducaueritis carnē filij hominis. &c nō ne idē apoſtolus docet etiam hoc perniciosum male vtentibus fieri?* That is to ſaye. What of the very body, and bloud of our ſauioure, the onely ſacrifice for our ſaluation: thoughe thereof our Lord dothe ſaye, vnles ye eate the fleſhe of the ſonne of man. &c. doth not the ſame Apoſtle (meaning Paule) teache that it alſo is pernicious to them, that dooe vſe itn ot duely, and rightfully:

Idem contra Creſ. gramatic. cū li. 1. cap. 24.

¶ An other obiection there is alſo, and it is thys, Chriſt. (Joho. 1. and 15.) doth ſay. I am a dore, I am a vyne, and ſaint Paule. (Vi. ad Corin. 1.) vſeth ſuche lyke ſpeache, whyche ſpeache of Chriſte. and of ſaint Paule by thoſe places, doth not import, that

Obiect. 13

Io. 10. 15.

2 Cor. 10

that Christ in very deede, by that saying was a doore, or a vine, or suche lyke, but speaking after that figuratyfe speache, or maner, he dyd meane that he was a figure of a doore, of a vine, and suche lyke, and that he had the propertie of a doore, of a vyne, & so forthe. Semblably (say they) when Christ at hys laste supper (takynge breade, and blessynge it) dyd saye. **This is my bodye.** And takyng the cup, & giuing thankes, dyd say, **this is my blood of the new testamente.** &c. hys speache soo pronounced, and vttered, dyd not import, that Christe thereby dothe make of the breade and wyne, his body, and bloud, but eyther he ment, that the breade and wyne was sygnes, and tokens of hys bodye and bloude, or els that they should be sygures of hys body and bloud, and not hys very body and bloud in dede, and consequently therefore, they saye, that in the sacrament of the aulter, there is neyther the bodye, neyther the bloud of Christe, but bare material breade & wyne, beyng onely sygnes, token, and figures of Christes body and bloud ther. ¶ For soluciō of this obiectiō, this may be sayd, that it is trouthe, that Christ, and saynct Paule in the places before alledged, doo soo saye, as is deduced in the begynnyng of thys argumente, or obiection, and trouthe it is also, that the speathe of Christ, **I am a doore, I am a vine.** &c. doothe not impoxte that Christe, by that speakynge was in very dede a dooze, or a vine, but that he was a sygure of a dooze, and of a vyne, and had the propertye of the dooze, and of the vyne. But when it is sayde that the semblable is of Christes woordes, this

Answer.

This is my bodye, thys is my bloud, that is neyther true, nor dothe folow, eyther by the rules of reason, or of scripture: for concernyng reason, eyther muste we reason, and saye, that Christe alwayes in hys speakynge dyd vse fygures, metaphores, and tropes, (whych to saye, is most false, as it appeareth in the .xvj. of S. John) eyther els we must saye, that Christe dyd but onely sometymes speake in figures, and not soo alwayes, whych beyng true, and therefore to bee graunted, it foloweth not in reason, that thoughe Christe in the .x. and .xv. of saynct John. &c. dyd speake fyguratyfly, that therefore, here in these woordes of Christ, **thys is my body, this is my bloude,** he dyd also speake fyguratifiye, wherefore, let these sely soules, that haue beene seduced by thys kynde of argumentes, aske theyr teachers, whether they can maintayne, and defende thys theyr owne argument, wyth so feable a consequent, or noo And yf they can not, then tel them that they be very varlettes in dede: and as for the rule of scriptures, that is of the circumstaũce of the letter, & of other places of scripture, cõferred with the same, to gather therof the very meaning of the thing: an example, whereof we haue John. vj. and .xvj. And here the vnlearned are to be taught, that although in the prophets, and the hystories of the olde testamente, tropes, and fygures are receyued, and allowed, forasmuche as by suche tropes, and fygures, the thing spoken, is more vehementlye declared, and set forth, yet (as the excellent prelate, and notable great clerke, the Lorde byshop of Winchester, now most worthy Lord chaun-

1ohn, 16.

10.10.16

1eh. 2. 16

celer

celer of England, in his learned booke of confutatiō of hereſies, againſt the ſacrament of the aulter, doth prudētly aduertiſe vs, & clerly affirme) in ẏ doctrine & preceptes of the now militāt church, all thinges of our religion, & faith, ought to be takē ſymply, & plainely. And in very dede, yf in the ſacramēt of ẏ aulter were not ẏ true body of Chriſt, but a figure, & a ſignificatiō onely of it, thā ẏ ſacramāts of ẏ new teſtamēt ſhold haue nothing more, but rather leſſe, thē ẏ ſacramēts of ẏ old teſtamēt had, which is againſt ẏ catholike doctrine of the churche, & againſt al good reaſō.

¶ An other obiection is this, Chriſt at hys laſt ſupper, takynge the chalice, or cup into hys handes, dyd after that he had bleſſed it, ſaye. **This cup is the new teſtamēt, in my bloud.** And ſeyng theſe wordes muſt nedes, as they ſay, be taken fyguratiuely, inaſmuch as the very material cup it ſelfe, was neyther the new teſtamēt, ne yet the bloud of Chriſt therfore likewyſe, theſe wordes alſo whiche Chriſt, taking bread into his hādes, bleſſing it, ſaying, **this is my bodye**, muſt nedes be taken figuratiuelye.

Obiectiō

¶ For anſwer wherunto, we may ſay, as we did ſai before, to the ſame obiection, that this argument is nought, & very euyl framed, for thoughe we dyd admit a figure to be here in the cup, yet it foloweth not therby, ẏ we muſt nedes take ẏ other ſpech, touchig ẏ body to be fyguratiue alſo, eſpeciallye for ẏ in ẏ one ſpeache, it is to wit, touching ẏ body, al the circūſtāces of the texte, & courſe of ſcripture, do enforce vs to take the ſpeche properlye wherein the other ſpeache touchinge the cup, al the circumſtances of the texte, and courſe of ſcripture dothe impoꝛte the contrary.

Anſwer.

Obiectiõ ¶ An other obiection is, that Chriſte hathe but one true natural body: now (ſay they) one true naturall body can not truely be but in one place, therfore ſay they, ſeyng Chriſtes body, is truely in heauen, it can not be truely alſo in the ſacrament of the aulter.

Anſwer. ¶ For aunſwere whereunto maye be ſayde, that in dede it is true, that Chriſte hath but one true naturall bodye, and where they ſaye, that one true naturall body, can not be, but in one place, it is alſo true, after one, & the ſelfe ſame maner of beynge, but after dyuerſe maners of beyng, one body, maye be ſondry where, yea, and at one time to, it is to wyt, in heauē in the viſible fourme, and maner of man, and in the ſacrament of the aulter, vnder the fourme & maner of breade and wyne, and in euerych of them, really and truely to, in thoſe reſpectes, God beyng therein the doer, who is omnipotent.

Obiectiõ ¶ Ther is alſo an other obiection, and that is this, God can make man, but man can not make God: nowe ſaye they, yf the true body of Chriſte were, really, and in dede, in the ſacrament of the aulter, thā the prieſt which is a man, ſhould therby make God, but mā can not make God, therefore in the ſacramēt of the aulter, ther is not ẏ very true bodye of Chriſt.

Anſwer. ¶ For aunſwere wherunto, is to be ſayed, that this obiection proceedeth of a greate ignoraunce, for he that maketh this obiectiō, taketh ẏ the prieſt ſaying maſſe, and pronouncing the wordes of cōſecration, doeth make god, where in very deede, the prieſt goeth aboute no ſuche thinges, and yf he dyd, neyther he, ne yet god him ſelfe can make god, but the trueth

is

is that the preist being the minister of God, and god beyng there the worker with his word, by the priest pronounced, there is caused the very body of Chryst to be there present, wher it was not ther before, & yet no new bodi ther made, but ỹ body ther presēt which nōgago was borne of the Virgin Mary, the same (I saye) in substaunce, is there presente onelye vnder the formes of breade and wyne.

¶ An other obiection there is, and that is thys. S. Luke, in the .xvii. chapiter of the actes, doth testifye that S. Paule, being at Athens, & in the mars stret, before the counsell there, dyd saye, amongeste other wordes, that God doth not dwell in temples made with handes, wherevpon the vnlearned, vnlernedly doth gather, that seyng the material temple is made with handes, and the sacrament of the aultar is in ỹ sayd materiall temple, it foloweth (say they) that the body and bloude of Chryste, can not be in it, because God doth not dwell in temples made with handes. And this obiection hathe bene soo muche lyked, and commended amonges the procedinge prechers abusing ỹ ignorant ỹ they thought it inevitable, & therefore abusyng the sayd people they caused it to be sette vp, and paynted for a gaye shew in the temples. obiection Answere

¶ For Answere whervnto, this is to be told you ỹ there is a great difference betwene beynge, & dwellyng in a place, for a great manye of you, (I doubte not) haue bene bothe in the cheape syde, in Paules churcheyarde, yea and Paules churche to, where ye haue not, with moste due reverence, vsed, and behaued your selues, and yet I am sure that ye dwell not

there. Indede, God is properlye sayde to dwell in heauen, because he ther doth shew, and manifest his great glory, and in the hartes of iust, and good people, he is also sayde to dwell by grace, but as for other places, he is in them beyng, but not dwellynge. And as concernyng the being of God in the Sacrament of the aultare, forasmuch as there is the very substaunce of crystes naturall and true bodye, and bloude, taken of the Vyrgyn Mary, and that the dyuinitie is, in vnitie of person, inseparably vnited, and ioyned to the sayde bodye and bloude, therefore we must say and beleue, that the godhed of Cryste is in the sacrament of the aultar, with his humanitie, in a very speciall sorte, and doth not thereby dwell in the sayd sacrament, and soo this obiection is not worthe a good button, for all the bragges that hathe ben made of it.

B. fall in his rules

Other fond, and folysh obiections, there ar, which are not worthye to be answered vnto, and therefore are not nedefull to be touched, exhortynge you therefore in Cryst, fyrmelye, and stedfastlye, to beleue the doctrine of the catholyke churche herein, and so shall you auoyde daunger, please God, profit youre selfe, and (lyuing well) come at the last to ioye euerlasting, which graunt vnto vs the father, the sonne, and the holy ghost, to whom be honor and glory for euer.

Amen.

¶ *Tetrastichon in immodicam præsentis*
temporis pluuiam.

Obsecro quid sibi uult ingens q ab æthere nymbus,
Noctes atq dies sic sine fine ruit?
Mortales quoniam nolunt sua criminia flere.
Cœlum pro nobis soluiter in lachrymas,

¶ A Dialoge betwene man and the Ayre of lyke effecte.

Man

These stormye showres, and ragyng flodes ꝧ daylye vs molest.
Alas ye heauens, what may this meane, is Nature now oppyest.

The Ayre.

Thou man thy case, thy wycked state, why wylte thou not lameut.
And spedely gods grace receiue, and duly do repẽte.
Thy synnes soo great, and eyes soo dyre, thy wofull ruyne nyghe.
For the oure stremes downe cause to power, thys plague doth cause vs sighe.
Al creatures eke with vs nowe mourne, thy retheles stubourne harte:
Alas wepe thou, that we maye cease, and thus ease thou thy smarte.

Domine saluos fac regem, et reginam et omnes
qui eis bene uolunt.

Imprinted at London in Poules churchyarde, at the sygne of the holye Ghoste, by Jhon Cawodde, Prynter to the kynge and Queenes Maiestyes.

BIBL CANT. ACAD.

Cum priuilegio Regiæ maiestatis.

A profita

ble and necessarye doc-
trine, with certayne home-
lyes adioyned therunto set
forth by the reuerend father
in God, Edmunde Bysshop
of London, for the instruc-
tion and enformatiõ of the
people being within his di-
ocesse of London, &
of his cure and
charge.

BIB.
CANT.
ACAD.

Declina a malo, & fac bonum.
Præsis, ut prosis.

77.877

The preface of the Byschoppe of London, to the Reader.



Here as in the tyme of the late outragyous and pestiferous scisme, beinge here in this churche, and realme of England, al godlines, & goodnes, was dyspised, & in maner banysshed, and the Catholyque trade, & doctrine, of the churche (wyth a newe enuyouse and odyous terme) called, & named papystry, lyke also as deuout religion, and honest behauiour of men, was accounted, and taken for superstition, and hypocrisye. And therevppon (by sondrye wayes, and wiles) pernicious, and euyll doctryne, was so wen, planted and set forth, somtymes by their prynted treatyse, sugred all ouer with loose lybertye, (a thyng in dede most delectable and pleasaunt vnto the flesh, and vnto al vnruly persons) sometymes by readyng, playing, singynge, and other lyke meanes, and new deuises, by reason wherof, great insolency, disorder, contention, and much inconuenience, dayly more and more, did ensue, to the greate dyshonour of God, the lamentable hurte, and destructyon, of the sub-

subiectes, and the notable reproch, rebuke, and slaun der of the hole realme. The people wherof, by sondry wycked persons, were borne in hande, that they had gotten God by the fote, and that they were brought out of tiranny darkenes, and ignorauce, into liberty lyght, and perfyte knowledge, where in verye dede, they were broughte from the good to the bad. And frō gods blessynge (as the prouerb is) into a warme sonne, infected with all errour, & noughtynes, drou ned in sensualitie and malyce, and armed wyth vn shamefast boldnes, presumption, and arrogantie, ta kyng vpon them to be guydes, instructours, and tea chers of other, where they them selues were in verye dede vtterly blind, ignorannt, & voyd of knowledge, onely bente to destroye all good rule, & order. I haue for these causes, and other honeste consyderations, thought (consyderyng the cure and charge I haue of all suche as are of my Dyocesse of London) it to be mete, conuenient, and necessary for my part, earnest ly to trauayle and laboure, with my chapleines and frendes, both that errours, heresies, and noughtye opinions may cleane be weeded, pourged, and expel led out of my diocease (a great helpe wherunto is ge uen by dyuerse prouisions made by the kynges and Queenes mooste excellente Maiesties, and espe cyallye by that godlye proclamation, whiche of late was sente forthe by theyr graces, concernynge the bryngynge in of certayne heretycall and noughtye bokes) and also that a verye pure, syncere, and true doctryne of the fayth, and religion of Christ, in al ne cessarye pointes of the same, faythfullye, playnelye,

and

and profitable, be set furth within my sayde diocesse, to the good erudition, and instruction of all the people within the same. And therefore haue at this present, for myne owne dioces, caused thys present boke with homelyes thervnto adioyned, to be sette furthe, that the sayd people (accordyng to the wyll and commaundement of the great king and prophet Dauid) maye declyne from euyl, and do that thinge which is good. And the order of thys boke is thys. Fyrste because without fayth it is impossible to please God, there shalbe, in the beginnynge, somthinge spoken of fayth, to know what it is, and howe it is to be taken here in this boke. Secondly, because the somme and pyth of our Christen faith is briefely collected, and cõprysed in effect, in oure commen Crede, therefore the sayde Crede, to teache vs what, and howe to beleue, shalbe playnelye and truelye set furth, and also declared. Thyrdely, because there are seuen Sacraments of Chrystes catholique churche, wherein God doeth ordinarely worke, and participate vnto vs his specyall gyftes, and graces, here in this lyfe, therefore in the thyrde place, the sayde. vii. Sacramentes shalbe set forth, and expounded. Fourthlye, because the ten commaundementes are the hygh waye, ordeined by God, in whyche euery one in this lyfe must walke, if he wyll come vnto the blysse of heauen: therfore the sayd. x. commaundementes, shal orderly be set furth, and haue also their declaration. Fyftelye, because we our selues, as of our selues are vnhable to doo good, and therfore nede alwayes the assistance, grace, aide and helpe of almyghty God, without which we nether

ther can continue in this life, nether yet do any thing acceptable in the sighte of God, whereby to attayne the lyfe to come: therefore in the fyfte place there is a rowme for prayer, as wherby to obtayne grace and helpe at Gods handes. And that prayer is there set forth, whiche Chryste hymselfe, beynge here in thys worlde, did make and geue to his Disciples, that is to saye: the Pater noster, whiche conteyneth in it all thinges necessary for a christen man here in this lyfe: and this Pater noster hath also his exposition.

Sixtelye, because the Aue Maria is a prayer taken oute of Scrypture, and conteineth in it a blessed matter, and a ioyfull rehersall and magnifyenge of God, in the worke of Chrystes incarnation, wroughte in the wombe of the blessed vyrgin Mary, and she therby worthely to be honoured and worshypped, therefore the sayde Aue Maria, with the declaration therof, is in ordre folowynge the sayd Pater noster.

Seuenthly, because personnes, vicars, and curates, are commaunded by the lawe, to reade and declare vnto theyr parysh̄ioners the. vii. deadlye synnes, the viii. beatitudes, and certayne other thinges, therefore in the. vii. and. viii. places, there are set forthe at length the sayd thynges, with exposition and declaration of the same. And albeit these thynges soo sette forth, beyng red and declared vnto the people, deliberately, and playnelye, may seme sufficient, and the people thereby bounde of reason to be content therewithall, as hauyng all those thynges, whiche in anye wyse are requisite and necessary for theyr soule helth, yet to thintent they shall haue no cause to murmure

or

or grudge, for lacke of certayne bokes in the englishe tongue for their instruction, or yet for lacke of preachynge vnto them, they shall in the. ix. place of this boke, thoughe they can not rede, haue certayne homelies, to be on the Sondayes and holye dayes, by theyr persones, vycars, or curates, redde vnto them in the Englyshe tounge, trustynge that the people thus ordered and taught, wyll take this my doynge in good parte, and studye as well to profyt them selues therby, as I and my chapleynes haue ben studious and carefull herein to doo them good. And the kyng of kynges, and Lorde of Lordes, geue vs al so plentifully of his grace, that euerye one of vs, in all partes, maye do oure dueties, and that we all maye lyue in rest and quietnes, and specyally in the vnitie of Christes catholique churche, and his religion, louynge and seruyng God, with al our hearte in holynes and ryghteousnes, all the dayes of this our lyfe, so ỹ finally we may attain to the lyfe that neuer shal fayle, but continue for euer, whiche graunte vnto vs the father, the sonne, and the holye goost,

preseruynge our good kynge and quene,
in all ioye and felicitie, longe to
continue, to theyr glorye,
and our comfortes.
Amen.

¶ Concernynge faythe, What it is, and howe it is to be consydered and taken, here in this boke.



¶ COMPLISHINGE the promys made in my preface, for asmuch as fayth is the fundation & ground of all our Chrystyan religion, I shal now intreate, and speake therof. And knowe you that althoughe thys worde fayth, be dyuersly taken, both in prophane Aucthors and also in Scrypture, sometymes sygnifying trust, sumetimes truth, sometimes conscience sometymes aucthoritye, sometymes credulitie, sometymes credence, somtymes promys, sometymes profe, sometymes helpe, sometymes the gyfte or grace of God, and such lyke: yet here in thys boke or processe, there shall not be chiefly and pryncipally intreated, or spoken of euery kynd of fayth, as in euery way it may be consydered: but onelye of two kyndes or acceptions thereof.

And Fyrste do you understand that faythe maye be consydered by it selfe, as it is a seuerall gyft of god, seperate and distyncte from hope, and charitye, and being so consydered, and taken, it sygnyfyeth and importeth a perswasion, and beleif, wrought by God in mans harte, wherby man assenteth, graunteth, and taketh for true, not onely that God is (whych know-

ledge is taughte, and declared, by the maruaylous worke of the creation of the world, as S. Paul sayth in hys epystle to the Romaynes) but also that all the wordes and sayinges of God (whyche be reueled and opened in the scrypture) are of most certayne trueth, and infallible veritie. And not that these things onely are to be credited and assented vnto, but also that all thinges els (whych were taught by the Apostles, and whyche haue bene by a whole vniuersall consent of the Churche of Chryste, euer sythe that tyme contynually taught, and taken alwayes for true (ought to be receaued, accepted, taken and kepte, as a true and perfecte doctryne apostolyke.

This then is the fyrste acception of faythe, which man hath of God, and wherein man doth not leane to hys owne naturall knowledge (whyche is by reasonne) but he leaneth to the knowledge attayned by faythe: without which faythe, man is ignorannt and blynde, and can not vnderstande, accordynge as the prophet Esay affyrmeth in hys. vii. Chapter, sayinge: *Nisi credideritis, non intelligetis.* That is to say: onlesse ye beleue, ye shal not vnderstand. This faith is the beginnyng, the entrye, and the introduction vnto all Christian religion, and Godlynes: For as S. Paule saith in his. xi. Chappter of hys epystle to the Hebrues: He that cometh to God muste beleue that he is, and that he is a rewarde vnto them whyche doo seke to please hym.

And thys fayth, although it be such a begynnyng such an entrye, and suche an introduction, verye necessarye for the begynniug of all ryghtousnes, yet yf it do

it do procede no farther, adioyning with it, hope and charitie, it is called in Scrypture, a deade faythe, because it is voyde and destitute of lyfe, and wanteth the helpe, and efficacie of charitye. And this much for fayth as it is considered in the fyrst acception.

Fayth as it is considered in the seconde acception, maye not be alone, but muste nedes haue hope, and charitye, annexed and ioyned vnto it. And fayth so taken, doth signifie not only the beleif and perswasion which was before mentioned in the fyrste acception, and takyng of faythe: but also it signifieth a sure confidence, and hope, to attayne all whatsoeuer God hath promised for Christes sake, and it signifieth, and comprehendeth also, a hartye loue to God, and an obedience to his commaundementes.

And fayth thus considered, is a lyuelye faythe, and worketh in manne a ready submission of his will to Goddes wyll. And thys is the effectuall faythe, which worketh by charitie, and which (as S. Paule testifieth vnto the Galathians) is of value & strenght in Christ Jesu.

By thys fayth, Abraham, not knowing whither he shoulde go, went oute of hys countrey, and dwelte in the lande of beheste, or promysse, as in a straunge lande, lokyng, and trustynge for a citye, founded, and builded by almyghty God.

By thys fayth also, Abraham, when he was tempted, was readye to offer vp hys onely begotten sonne Isaac, in whome he loked for the promyse, nothinge doutinge, but that God who made the promise, was able to rayse hym vp againe from death.

And in thys sorte and wyse, fayth is taken, in the mooste parte of the examples, whiche be recited of S Paule, in the.xi.chapi of hys Epistle to the Hebrwes

And thys faythe so considered and taken, euerye Chrysten man doth promyse, professe, and couenaunt to kepe, when he dothe receaue the Sacramente of Baptysme.

And here is to be noted and consydered, that all the promyses of god, made at any tyme to man, after the fall of Adam, for Chrystes sake, are not absolutely and purely made, but vnder this condition, that is to saye: that man shoulde beleue in God, and with the grace of God geuen for Chryste, endeuer hym selfe to accomplysshe, and kepe the comaundementes of God: so that yf man doo beleue in God and wyth the sayde grace doo endeuer hym selfe to the beste of hys power, to kepe and accomplyshe the sayd commaundementes, man may iustly then chaleng the sayd promyses, so graciously made vnto him on goddes part: and if on the other side a man wil not beleue in God, and with the same grace endeuer hymselfe to the best of hys power to kepe and accomplyshe the sayd commaundementes, then man can not iustly chalenge in any wyse the sayd promyses, or the benefytte thereof, in as muche as he hath not fulfylled and kepte on hys parte the sayde commaundementes, whyche were parte of the promyse and couenaunte, made no otherwyse by God vnto man, but vnder condition, as the Prophet Dauyd playnely declareth, in the.lxxx.and lxxviii.Psalmes, and Chryste in the.xix.of Mathw. *Si vis ad vitam ingredi, serua mandata.* That is to saye: If thou wylt

wilt enter into lyfe kepe the commaundementes. The Churche therfore, accordyng vnto the same, intendynge that manne shoulde alwayes haue thys in good mynde: that is to say: that the promyses of god to man, be made but vpon condition, and that wythout keppynge of the condition, no man is partaker of Goddes promyses, hath taughte, and ordeyned, that men before they doo receyue baptysme, shall promyse and couenaunt, to fulfyll the sayde condytion, and to forsake the Deuyll, and the worlde, and to serue only GOD. Of whyche promyse and speciall conuenaunte, whereby man thus byndeth hymselfe to God, man is called in Latyn *Fidelis*, that is to saye: Faythfull. And on the otherside, yf he neuer made the promise or conuenant, or after that he hath made it, he doth renoūce and refuse it, then that man in that case is amonges the Chrysten people, called in Latyn, *Infidelis*, That is to saye: Unfaythfull, or Heathen. And because God (as before is declared) hath made promyse and conuenaunt wyth man, and is euer in hys wordes & promyses moost true, moost iuste, moost constante, and wyll (as we must most assuredly beleue and thynke) performe and accomplysshe the same, so farre forthe as he hath promised in any wyse, therfore God is called (as he is in very dede) *Fidelis & verax*, that is to saye: Faythfull and true, obseruing and keping hys faith, that is to saye: his promyse to man: requyrynge that man shoulde lyke wyse kepe hys faythe and promyse towardes hym.

Nowe of these thynges that are before spoken, it is manyfest that fayth as it is taken in the second ac-

ception

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Nowe of these thynges that are before spoken, it is manyfest that fayth as it is taken in the second ac-

ception

ception, is the perfecte faythe of a true chrystian man conteynynge the obedience to the hole doctryne, and religion of Chryst. And after this sorte is faythe taken of S. Paule in hys epistle to the Romaines, and in other places of Scrypture, where it is sayde: that we be iustified by faithe. In which places man may not thynke that we be iustified by faythe (as fayth is a seuerall vertue, seperated from hope, and charitye, from feare of God & from repentaunce) but by faithe there is ment not the late inuented and deuised faith that is to say, onely fayth, or fayth alone, but faythe wyth the foresayde vertues, coupled, and ioyned together, conteynynge as is aforesayd the obedience to the hole doctryne and religion of Chryste.

And here by the waye is to be noted, that euery man that doth offend God, doth not vtterlye lose his fayth therby, for both they that do synne by frailtye & sodein motions (from whych euen the iust men ar not holly free, and be taughte therfore of Chryste to saye with other. Forgyne vs our tresplasses &c) And the other also whych aduysedly fall into deadely synne (as they that doo committe murder, adultery, and other abhomynations) albeit they be fallē from the lyuely and perfecte faythe, for that they are disobedient to ỹ doctryne and relygion of Chryste, whyche they dyd knowe, yet there doth remaine in them (so offēding) the certeine and assured knowledge of God, and hys doctryne, whyche is the faythe, after the fyrste sorte and acception of fayth.

And that these .ii. thynges (it is to wytte, knowledge and obedience) are sometime seperated and a sondre,

Chryste

Chryste in the .xij. Chapyter of, S. Lukes Gospell, doth playnely declare it, speakyng of a seruaunt that knoweth the wyll of his master and doth it not. And lyke wyse S. Jaines in hys epistle sayeth: that fayth may remayne wythout charytye.

Wherefore the truth being thus, a transgressoure of the lawe of Almyghtye God, after baptisme, dothe kepe a remorse of conscience & the lighte of knowledg by fayth, wherby he seeith the remedyes, howe to attayne the remyssyon of synne, and by a specyall gyfte of further grace, is moued to vse the same remedyes, and so by faythe walketh the wayes ordeyned to attayne remyssion of synne, as in the Sacramēt of penaunce shalbe more perfytly hereafter declared.

Thus haue you harde the .ii. acceptions or takinges of fayth: and that the fayth of knowledg may remayne in hym that hath fallen frō the perfect faith of a Chrystian man. But whether there be any specyall, particuler knowledge, whych man by fayth hath certaynely of hym selfe, whereby he maye testyfye to hymselfe that he is of the predestinates, whyche shall perseuer to the ende in theyr calling: there is not spoken as yet of nor yet can by the Scryptures, or Doctours, be proued that any suche fayth can or ought to be preached, or taught.

Truthe it is, that in the Sacramentes instytuted by Chryste, and vsed in hys catholyque Churche, here in earthe, we may constantly and assuredlye beleue the workes of god in them, and the application of hys grace and fauoure therein (to oure presente comforte) with assuraunce also, that he wyl not fayle

vs yf we fall not from hym: And therfore we so continewing in the state of grace wyth hym, haue warrante and maye beleue vndoutedlye that we shall be saued.

BVT FORASMVCHE as our frayltie, & noughtines ought euer to be feared in vs, it is therfore expedyent for vs, to lyue in continuall watche, and in continual fyghte wyth our enemyes, the deuyll, the flesshe, and the worlde, and not to presume to muche of our perseueraunce and contynuaunce in the state of grace, (whych on our behalf, is vncertayne & vnstable) but diligently and ofte to remember the godly and wyse lesson of S. Paule in the .x. chapter of his fyrst epistle to the Corynthyans, where he sayeth. *Qui se existimat stare videat ne cadat*, that is to say, he that thynketh or iudgeth hymselfe to stande, let hym take hede that he fall not. For all thoughe GODDES promysses made in CHRISTE be immutable yet (as it hath bene sayde afore) he doth not make them to vs, but wyth condition. So that hys promyse standynge we may yet fayle of the effect of the promise, because we kepe not our promis. And therfore if we assuredly do recken vpon the state of our felycitye (as groūded vpon Goddes promysses) and do not remember therwith that no man shalbe crowned, onlesse he lawfully fight, we shal triumphe before the victorye, and soo loke in vayne for that, whych is not other wyse promysed, but vnder a condition, and after thys sorte euerye Chrysten man must and ought assuredlye beleue.

Here

Here folowyth the crede, or the .xij. Articles of the Christian fayth.

i. I beleue in God, the father Almyghtye, maker of heauen and earth.
ij. And in Jesu Christ his onelye sonne oure Lorde.
iii. Whiche was conceyued by the holy goste borne of the vyrgin Marye.
iiii. Suffered vnder Ponce Pilat was crucified, dead, and buried, & descended into hel.
v. And the third day he rose agayne from death
vi. He ascended into heauen, and sitteth on the right hand of God, the father almighty
vii. From thence he shal come to iudge the quycke and the deade.
viii. I beleue in the holy Ghoste.
ix. The holy catholyke churche.
x. The communion of saintes. The forgyuenes of synnes.
xi. The resurrection of the bodye.
xii. And the lyfe euerlastyng. Amen.

Here folowyth therposition, & declaratyon of thys Crede.

AS concernyng this crede, there are .v. poyntes generally to be marked and obserued, fyrst that al christen people ought and must constantly beleue mayntayne, and defend al those thinges to be true, which be comprehended in this crede, & in the other two credes, whereof the one is vsed to be sayde at Masse, being approued and establyshed by auncient generall counsayles, and the other was made by the great clerke & holy man Athanasyus. And likewise we must also constantly beleue, maynteyne, and defend al other thinges whiche are comprehended in the whole body, and canon of the Byble.

Secondly, that all thinges conteyned in thys crede, or in any of the other ii. creds, or in the whole body and canon of the sayd bible, are so necessary to be beleued for mans saluation, that whosoeuer wil not constantly beleue those thinges, or will obstynately beleue the contrary of them, cannot (in that state remaynyng) be the true and very members of Chryst, and his espouse the churche, but eyther are very infideles, or heretikes, and members of the deuyl, with whom (yf they repent not) they shalbe perpetually dampned.

Thyrdly, that al Christen people ought, and must not onely beleue, maintayne, and defend, al ỹ sayde thinges as most certayne and infallible truthes of Gods word, neuer by any contrary opinion, or auctoritie, to be altered, or cõuelled, but also must take and interprete, al the same thinges, according to ỹ same sence, vnderstanding and meaning, which the Holy ghost hath geuen thereto, and whiche also the ap-

approued Doctours of the Catholyke church, haue receaued and agreably defended.

Fourthelye, that all true Christen people, muste vtterly refuse, and condempne all those opynyons, whych were of long tyme past condempned in ỳ iiii holye Counsayles. *That is to say, in the Counsell of Nyce, Cõstãtynople Epheſe, and Calcedonenſe.*

Fyftely and fynally. That although al thynges as they are nowe pertyculerly vsed in ỳ catholyque Churche here in Earth, are not so distinctly, particularly, and expressye in all wordes, fashions, circumstaunces, and poyntes, set forth, taught & expressed in Scrypture, yet the pith, the substaunce, ỳ matter the foundation & grounde, with the effecte thereof in generall wordes are not onelye comprehended & conteyned in Scrypture, but also by expresse wordes confyrmed by other sufficiẽt auctoritie, And seyng the Catholyke Church hath soo receyued, beleued, allowed, and approued, the sayd thinges, time out of mynd, therefore it shalbe a very great presũption and an vncomely part, any man to controll or contempne any such thinges so receiued, beleued, allowed and approued by the said catholique church and in so doynge the same is in dede not worthy to be taken or reputed for a faythfull membre or obedient chyld of the sayd Church, but for an arrogante, noughty, and very wycked person.

Here folowe̅th the exposition or declaration of the fyrst article of the Crede whych is.

I beleue in God the Father almyghtye, maker of heauen and earth.

FOr the better, and more playne vnderstandyng of this article, ye must knowe, that thys worde (Beleue) taken by it selfe, generallye, and symplye spoken, is to haue fayth, after the fyrst acceptyon, or takyng of fayth, as it hath bene before already declared, and shewed vnto you, but these wordes (I beleue in) haue a farther, and more particuler vnderstandyng, it is to wyt, to haue faith, after the second acception, maner, or takyng of fayth. And therefore when we are cõmaunded to beleue in god, we must not onely assent, graunt, and take for true, this one thing, that God is, (which in dede the very deuiles them selues do acknowledge and confesse) or this second, that all the wordes and sayinges of god reueled in scrypture, are of most certayne trouthe, and vnfallyble veritie, or this third, that al thinges whyche were taught by the Apostles, and whyche haue bene by a whole vniuersall consent of the catholyke Churche, continually taught, and taken alwais for true, ought to be receaued, and kept, as a perfect doctrine Apostolyke. But also we must haue a sure cõfydence and hope, to attayne whatsoeuer god hath promised for Christes sake, and we muste also haue an hartye loue to God, with obedyence to his com-

maun

maundementes, & then we do not onely beleue god but also we do beleue in God, This maner of beleife that is to saye **I beleue in**, we ought to haue onely in God, and not in any other creature of god els, be it neuer so excellēt. And therfore in this crede ꝑ said maner of speakyng, **I beleue in**, is vsed only in ꝑ iii articles which concerne the thre persones in trinitie that is: the Father, the Sonne, and the holy ghoste for we do, and ought to say. **I beleue in God the Father, I beleue in God the Sonne, and I beleue in God the holy goste.** & we do not so saye in any thing els, as more at large shalbe sayd, whan it shalbe spoken of the Catholyke Church.

We muste further note, that as by this artycle we are bounden to beleue stedfastly that both God is, and that he is true in al his words and promises and as we are bounden to beleue likewise that god is omnipotent, and creator of heauen and earth, & that we must with this our beleife, loue god, & cleue onely to him with al our harte and power, continuyng, and dwelling styll with him in loue, and obeying vnto hys wyll, aswell in al our inward thoughtes and affectiōs, as also in our outward actes and dedes, so must we abhorre, and forsake all vyce and noughtynes, and not wysshe or desyre of God, anye euyll or vngodly thing. And ouer thys, we must cōstantly betake, and commit our selues, and all ours wholy vnto God, and fixe all our hole hope, truste, and confidence in God, and we muste quiet our selues in him: beleuyng perfitly, and assuredly, that he

wyll

will in dede shew no lesse goodnes, loue, mery, grace and fauour vnto vs, then he promised by his word to do with vs, vsing our selues, as afore is sayd.

Farther we must note, touching this artycle, that God is a spirituall, and an inuisible substaunce or nature, of infinite power, & eternal, without begynnyng or ending, and of incomprehensible knowledge, wysedome, goodnes, iustice, & mercye. We must also note for farther declaration of this article that albeit there be but one very true God, beside or without which there is no other God, yet there are in the Godhed three distinct personnes, the Father, the Sonne, and the Holy ghost: and thoughe they are thre persons, yet they ar not thre goddes, but al one God, one nature, one substaunce, alone euerlastyng essence or beynge, and all lyke and equall in might, power wysedom, knowledge, rightuousnes and in al other thinges els, belonging to the deitye. And moreouer we muste know & beleue, that God the Father is the fyrst person in this Trynitie, and godheadde, yea, and the father of his onely begotte Sonne, whych is the second person in trynytie, and that he the sayd father dyd beget of his owne substaunce the sayd second person, by eternall generation, that is to saye: by generation that neuer had begynnyng.

And where this article conteyneth farther that God ỹ father is (almighty) it is to be noted that thys worde almighty, is as much to saye as that God the father maye do al thynges that he wyll in heauen, and in earth, and that nothing to him is im

possy-

possyble, and that his godly power and might, doth excell infinitelye, and incomparably, all powers, in Heauen, earth, and hell: So that all other powers whiche be in heauen, earthe, or hell, be nothinge as of them selues, but haue all theyr myght, force, and strength of him, and be all subiecte vnto his power, and cannot resist, or let the same.

And herewith farther is to be learned, that although God be omnipotent, and of infinite power, yet he is not the aucthor, or worker of any synne: for whensoeuer any synne is done by any creature, the same is wrought by the malice of the deuil, or frewil of man, or by both, God onely suffering and permittynge the same to be done, and not by his power & worke, stirryng vp, fortheryng, or assysting, the malyce, or the euyl thought or dede in that behalfe.

Fynally, concernyng those laste wordes of thys Article, it is to wytte. **Maker of heauen and Earth.** we are taught and instructed therby to beleue that God the father Almyghtye, did at the begynnyng create, fourme, and make of nought, Heauen, and Earth, and al thinges visible, and inuisible and that he did giue vnto them al there power, and might, and that he so, from time to time, continually doth preserue, gouerne, sustein, and maintayne, the whole world, and al the creatures therein, by hys onely goodnes, and hygh prouydence, that without his continuall working, nothing is or can be able in any wyse to endure.

The

¶ The exposition or declaration concerning the seconde Article of the Crede, whych is

And in Jesu Chryst, his onely sonne our Lorde.

IN this article, iiii. things are specially to be noted Fyrst that the second person in Trinitie, is verye Jesus, the second, ẏ he is Christ, The thirde, that he is an only sonne, and ẏ forth, that he is oure Lorde. For the better vnderstanding of which foure pointes ye shall know that Jesus is asmuch to say: as a (Saulour) S. Mathewe bearing wytnes thereunto in the fyrst Chappter of hys gospell, where the Aungell of God appearyng to Joseph in a ¦vysyō or dreame, and speakyng to hym of the blessed Vyrgin Marye and of the notable byrth that she shoulde be beutyfyed withal, doth say. *Pariet autem filium & uocabis nomen eius Iesum, ipse enim saluum faciat populum suum a peccatis eorum* That is to say. **She shall bryng forth a sonne and thou shalt call the name of hym Jesus, for he shall make his people safe, from theyr synnes.** Accordyng wherevnto S. Luke in ẏ fyrst chapiter of his gospell sayth, that the Aungel of god spake vnto the sayd Vyrgyn these wordes. *Ne timeas Maria, inuenisti enim gratiam apud deum, ecce concipies in utero pari filium uocabis nomen eius Iesū*, That is to say: **Feare thou not Mary, for thou hast found grace before God. Lo: or beholde, thou shalte conceaue**

in

in thy wombe, and bryngе forth a sonne, & thou shalt cal the name of him Jesus. And agreable herevnto S. Luke in the second chap. of his sayde Gospel sayth. *Et postquã consummatasſũt dies octo ut circũcideret ut puer, uocatum eſt nomen eius Ieſus, quod uocatum eſt ab angelo priuſquam in utero conciperetur.* That is to saye: And after that eyght dayes were perfited or ended, that the chylde should be circumcised, the name of hym was called Jesus: Which was called or named of the Aungell before that he the sayd chyld was conceiued in his mothers womb. Nowe forasmuche as the seconde person in Trinitie was eternally preordeyned, and appoynted, by ỹ decre of the whole Trinitie to be our redemer, and Sauiour, therfore in this seconde Article here, he is called Jesus, And as concernynge thys other name Chryste, wherewith also the sayde seconde person in Trinitie is called and named) ye shall knowe that Chryste, is asmuche to saye, as annoynted. And bycause that God hath anoynted Chryst (as the greate Prophet Dauid in his. xliiii. Psalme, doeth testifye) with the oyle of gladnes aboue his partakers or fellowes, and hath both annoynted hym kyng & preist therefore the sayd seconde person in Trinitie, is and ought to be called Chryste, And where the sayd second person is called also here in this article, an onely sonne, ye shall for the better vnderstandyng here of know, that although almyghty God the father, be

the father of al people, by creation, and general grace yea and the father of all chrysten people by creation, adoption and also speciall grace, yet concernyng the godhed of our Sauiour Christe, and the eternall generation of hym (wherof mention is made amonges other places, Psal. ii. Psalm. C. vi. and John. i.) god the father, in that respecte is the father of Chryst, only by dyuine nature, begettyng him of his Godly nature, and substaunce, eternally, Chryst being therein very God, and of the same substaunce with God the father, and wyth God the holy ghoste, vnto whome he is equall in all thinges of ỹ godhead. Where as cõcerninge the humanitie of Chryste, God the father is greater then Chryste, accordyng to christes owne sayeng, testified in the. xiiii. Chapiter of S. Johns gospell, *Pater maior me est*, That is to saye: **The father is greater then I**, meaning his own humanitie. And in this respecte, god the father, is the father of Christ by creation also adoption, and grace.

And where moreouer the sayde seconde person is called here in this Article **Oure Lorde**, as in dede he is, ye shall nothing thereat maruaile at al, considerying that by the sayd decree of the whole Trinitye, it was also eternallye preordayned, and appoynted, that the sayd seconde person, shoulde be oure Lorde, redemynge and bryngynge vs from the thraldome of the Deuyll, and synne, vnto his kyngdome, Lordshyp, and gouernaunce, worthely therfore to be called a kynge, a preist, and a Lorde, as hauynge done, and fulfyiled, for all mankynde, the verye office of a

preist

preyst, of a kynge, and of a Lorde.

Of a preiste, for that he offered vnto Almyghtye God, a sacryfice, euen his verye Bodye and blonde, whiche he beyng a preist after the order of Melchisedech, dyd at his maundye (whiche was the night before he suffred death) offer, vnder the visible fourmes of breade and wyne, institutynge there, the Sacrament of his Body and Blonde (commonly called the Sacramente of the Aultare) and commaundynge his bodye and bloude, in the sayde Sacramente, to be offered vnto the worldes ende, fulfyllyng thereby the sayeng of God the father, spoken to Chryste the sonne. *Tu es sacerdos in eternum secundum ordinem Melchisedech. psal.* 106. That is to saye. **Thou art a preist for euer after the order of Melchisedech.** And Chryste dyd also fulfyll the offyce of a preist, in that he vpon good frydaye (which was the day next folowing) did offer the same Bodye and bloude vpon the Crosse, in the visible fourmes of flesshe and bloude, sufferynge hys naturall bodye there to be slayne, and his bloud ther visibly to be shed, for the remission of sin, no difference at all being in the substaunce of the thinges so diuersly offered, at the maundy, and vpon the Crosse, but ỹ difference standynge in the maner, fourme, and outwarde doyng therof. And as for the offyce of a kyng and Lorde, that he dyd fulfyll, & accomplyshe, in that he most myghtely conquered, ouercame, and vtterly oppressed his enemyes, & hath spoyled them of the possession of mankynd which they wan before, by fraud, deceyt, lying, and blasphemyng. And he hath brought

vs now into his possession and dominatiō, to reygne ouer vs in mercy, lyke a most louinge Lorde and gouernour, and therefore in this Article, we call hym also, Our Lorde

Fynally there is to be considered in this matter, that although this worde DOMINVS, dyuerse tymes is traunslated in to oure Englysshe Tounge, The Lorde, (whiche the place and circumstaunce of Scrypture manye tymes so requyreth, and maye well beare) yet amongest vs Christen men, in our cōmen speach, when we speake of Chryste, and doo call hym Lorde, it is mooste mete, and conueniente, that we call hym, Oure Lorde, to sygnyfye, and admonyshe vs that we be his peculier people, redemed by hym, and delyuered from the dominion, and the captiuitie of the deuyll, and be made his owne proper, & obedyent seruauntes. After which sorte the Heithen people (because of theyr infidelitie) be nether his seruauntes, nor partakers of his benefites, and therefore cannot saye and call hym (as Christen Men do) Our Lorde, And (the thinge thus being, & so great pythe, effecte, and comforte, consistyng in this worde Our) what an iniurye do these newe fangled wyttes, who for a singularitie, or for a gloryous badge of a protestaunt, do in al theyr talke (speakyng of Christ our Lorde) vse this peculier fashion of speakinge, the Lorde, the Lorde, the Lorde?

The

¶ The exposition, or declaration of the thirde Article of the Crede, whiche is.

Whiche Was conceaued by the holy Goost, borne of the Vyrgin Marye.

IN this article two thynges are specially to be cõsi dered, the first is, that Chryste was conceaued by the holye Ghoste: And the seconde is: that Chryste was borne of the Vyrgyn Marye. And concernyng the fyrst, ye shal learne that when we say, that Chryst was conceyued by the holy Goost, we geue not therin suche grosse and carnall vnreuerente vnderstandyng, as though the holy Ghost dyd therein worke, as man doeth with woman in carnall generation, (whiche God forbyd we should conceyue or thynke) for his holye worke of the incarnation of Chryste, was not wrought by the sede of man, but by the vertue and power of the holye goost, in the sayde mooste blessed vyrgyn, without any motion of any concupiscence, or spot of synne, and was accomplysshed wyth out any byolation, or detriment, of the vyrginitie of that blessed vyrgyn S. Marye, who both in the conception, and also in the byrth & natiuitie of her chylde our sauyour Jesus Chryste, yea and euer after, did retayne styll her pure and immaculate virginitie, as clere, and without blotte, as she was at the tyme ỹ she was fyrste borne. But when we do say that christ was conceaued by the holye goost, we do consyder therin as Scrypture doth: That *Mense sexto.* meanyng of that first moneth that S. Elizabeth, S. John Baptistes

ptistes mother, had gone with chyld with S. John)
missus est Angelus Gabriel a deo in ciuitatem Galilee, cui nomẽ Nazareth ad uirginem desponsatam uiro, cui nomen erat Ioseph, de domo Dauid, & nomen uirginis Maria, & ingressus Angelus, ad eã dixit, Aue gratia plena dominus tecum, Benedicta tu in mulieribus. Que cum audisset turbata est in sermone eius: et cogitabat qualis esset ista salutatio, et ait Angelus ei: Ne timeas Maria: inuenisti enim gratiã apud deum, ecce concipies in utero, et paries filium, & uocabis nomen eius IESVM, *hic erit magnus, & filius altissimi uocabitur, & dabit illi dominus deus sedẽ Dauid, patris eius, et regnabit in domo Iacob in eternũ, & regni eius non erit finis. Dixit autẽ maria ad angelum. Quomodo fiet istud, quoniam uirum non cognosco? & respondens Angelus dixit ei, Spiritus sanctus superueniet in te, & uirtus altissimi obumbrabit tibi: Ideoq; et quod nascetur ex te sanctum, uocabitur filius dei Lucæ primo.* That is to saye: In the sixte moneth the Aungell Gabriell is sente from God, into the citie of Galilee to Whom the name Was Nazareth, to a Uyrgyn despoused vnto a man, Whose name Was Joseph, of the house of Dauid, and the name of the virgyn Was Mary, and the Aungell entringe in sayd to her: All hayle, full of grace, the Lorde is Wyth thee blessed art thou among Women. Which Wordes When she had harde, she Was troubled in his sayinge, and thoughte What maner salutation this Was. And the Aungell said vnto her: Feare not Mary, for thou hast founde grace With God: Beholde, thou shalte conceaue in thy Wombe, and thou shalte bryng forth a Sonne, and thou shalte call the name

of

of hym Jesus, he shalbe great, and shalbe called the Sonne of the hyghest, and the Lorde God shal geue to hym the seate of Dauid his Father, and he shal reigne in the house of Jacob for euer, and no ende shalbe of his Kyngdome. And Marye sayde vnto the Aungell: Howe shall this be, for I knowe not a man: And the aungell aunswerynge, sayde to her: The holye Ghost shall come from aboue into the, and the power of the moste hygh shall ouershadowe the and therfore, euen that holy one which shal be borne of the, shalbe called the Sonne of God. Luke the fyrste. According whervnto, the Aungell of our Lord (as S. Mathew testifyeth in his Gospel. Math. i.) sayth: *Cum esset desponsata mater* IESV *Maria Ioseph, antequam conuenirent, inuenta est in utero habens de spiritu sancto.* That is to saye: When Marye the mother of Jesus was despoused to Joseph, and before they came to dwell together, she was founde hauing in her wombe of the holy Goost. And immediatelye it foloweth in the same place. *Ioseph autem uir eius cum esset iustus & nollet eam tradu cere, uoluit occulte dimittere eam. Hæc autem eo cogitante: Ecce Angelus Domini apparuit in somnes Ioseph, dicens: Ioseph fili Dauid, noli timere ac cipere Mariam conugem tuam, quod enim in ea natum est, de spiritu sancto est.* That is to saye, And Joseph the husbande of her, When he was a iust man, and would not

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slaunder her, he purposed secretelye to leaue her. And he thus thinking: Beholde the aungell of the Lorde appeared to Joseph in a vision or dreame, saying: O Joseph the Sonne of Dauid, feare thou not to take Marye thy Wyfe, for that Whiche is borne in her, is of the holy Goost. So that the seconde person in trynitie whiche is the Sonne of god, by eternall generatiō, dyd, in the wombe of the blessed virgyn Mary, by the vertue and worckynge of the holye ghoste, take vpon hym, of her very flesshe, the nature and substaunce of man, and beyng conceyued by the holye ghoste, was borne of her body, and did vnyte, and conioyne together the same nature of man (so taking of ỹ substaūce of the sayd mooste blessed vyrgin) with his godheade in one person, with suche an indissoluble and inseparable knotte, and bonde, that he (beynge one person Jesus Chryste) was, is, and euer shalbe, in the same person, very perfecte God, and very perfecte man.

Nowe concernynge the seconde thynge, whyche is consydered in thys Artycle, that is to saye: that **Christ Was borne of the vyrgyn Mary**, Albeit in a great parte, it is proued already, by such thyngs as before haue ben rehearsed, yet for the more full declaration and exposition thereof, hauynge spoken of Chrystes cōception by the holy gost, ye shal now here how he was borne of the vyrgin Marye. For knowledge whereof ye shall vnderstande, that when the tyme was come, in the whiche it was before ordey-

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ned, and appoynted, by the decree of the whole Trynitye, that mankynde ſhould be redemed, and ſaued, then the Sonne of God, the ſecond perſone in trinytye, being very GOD, did diſcende from heauen, into this worlde, to take vpon him the very nature, habite, and fourme of manne, whiche he did of the verie fleſhe and ſubſtaunce, of the bleſſed Vyrgyn Marye, and in the ſame nature dyd alſo ſuffer hys glorious paſſion, for the redemption, & ſaluation of mankind.

For after the fal of Adam, and before the commyng of Chryſte, (manne beynge ſo blynded, and drowned in ſinne, that the true knowledge of God, was euerywhere in the worlde forgotten, and his lawes broken, not onely by the Gentiles, in all other nations, but alſo by the Jewes, the choſen people of god, to whom God by hys ſeruaunt Moyſes, had geuen his lawes, where by they myght knowe how to avoyde ſynne, and howe to pleaſe hym) almyghtye God hauynge from tyme to tyme, ſent vnto hys people hys aduertiſementes, and admonitions, by his prophetes, inſpired with hys holy ſpirite, both to admonyſhe men of their ſinnes, and alſo to teache them how they ſhould truely vnderſtand, and obſerue the ſayde lawes, geuen by hys ſeruaunt Moyſes, dyd fynally after thoſe lawes, aduertyſementes, and admonitious, lytle regarded of the ſayd people, ſende of hys infinite goodnes, and ineſtimable mercye and loue, borne to mankynde, hys onely begotten Sonne in to thys worlde (by whome in the beginning he had created ỹ world and all creatures in it) to take vppon hym mans nature, and to redeme man, who by diſobedience, had

cast hym selfe into perdition. And for testimony hereof, there are among other prophecies in Scrypture expressed, the prophecy of Esaye the. vii. And the prophecie of Ezechiel, the. xliiij. Chapter. And there are the testymonyes of the Gospell (amongeste other) Math. i. and. ij. and Luk. i. and. ii. and so forth, by the whych appeareth clearely, that thys thyrde article of the crede is fully true, and approued by Scrypture.

And if any man here for curiositie wold demaund whye Chryste intending to be borne of a Vyrgynne, woulde haue her yet despousedde, and betrouthed, he may herein satisfy hym selfe, readynge the commentaryes of S. Hierome, vpon the fyrste chapter of S. Mathew, where he sayth this. *Quare non de simplici virgine sed de desponsata concipitur? Primum, vt per generationem Ioseph, origo Marie monstraretur. Secundo ne lapidaretur a Iudeis, vt adultera. Tertio vt in Ægiptum fugiens haberet solatium. Martir Ignatius, etiam quartam addidit causam cur a desponsata conceptus sit: Vt partus (inquiens) eius celaretur Diabolo, cum eum putat non de virgine, sed de vxore generatum.*

That is to saye: Wherfore is he (meanyng Chryst) conceaued of a vyrgyne betrothed or despoused, and not of a vyrgyn vnbetrouthed? The fyrst reason is, that by the generatiō or genealogye of Joseph, the original of Mary might be shewed. Secondly, that she shoulde not be stoned by the Jewes as an aduouterous person. Thyrdely, that fleing into Egypte, she myght haue helpe or comforte. And the martyr Ireneus hath added also a fourthe cause,

Why

whye Chryst was conceyued of a person dispouled, to thintente (sayth he) that Chrystes byrthe myght be hyd from the deuyll, whiles he thynketh Christ to be gotten not of a vyrgyn, but a maryed Wyfe. Thus sayth Saynct Jerome, in the place before reherſed. And S. Auguſtyne very handſomely and in fewe wordes, in a certayne ſermon made vpon Whytſonday, concerninge the expoſition of the Crede, ſaith as followeth. *Natus eſt ex virgine, vt nos naſceremur ex eccleſiæ virginis vtero.* That is to saye: Chryſte is borne of a Vyrgyn, that We myght be borne of the Wombe of the churche beynge a vyrgyn.

¶ The expoſition or declaratio n of the forthe article of the Crede, which is.

Suffered vnder Ponce Pilate, Was crucified, dead, buryed, and deſcended into hell.

IN thys forth article. vi. thynges are to be conſydered. Fyrſt, that Chryſte our Sauyour Suffered. Second that he Suffered vnder Ponce Pilate Thyrde, that he Was crucyfyed. Fourthe, that he Dyed. Fyfte, that he was Buryed. Syxte, that he Deſcended in to hell. Concernynge the fyrſte, we muſt vnderſtand that Chryſte very God, and very man, after he was cõceaued, and borne of his bleſ-

sed Mother dydde continue here in thys worlde vntyl he came vnto the .xxxiii. yeare of hys age, and that in all thys tyme of hys lyfe, he suffered and endured for our sakes & our welth, and also for our examples, much bodely affliction, much labour, much trauaile, muche hunger, thyrste, and powertie, muche miurye, & ignominie, and many suche other miseries, and infirmities, as all mortall men are subiecte vnto (synne & ignorance onely excepted) and so passed ouer all the whole course of his life, euen from his natiuitie, vntil his death, in suche perfect obedience vnto the lawes of god and man, accordyng to the wyll of hys father, and in such perfect innocency of liuing, that no fault, offence, or transgression, could iustly and truly be laied agaynst him. And yet the blynde, ignoraunte, and obstinate Iewes, full of enuye, and malyce (as the very members of the Deuyll, by whome they were prouoked and induced therevnto) laboured continually by all meane and crafte theye coulde, to destroye hym, and at length, conspirynge to gether, they toke hym, serchyng and procuryng false wytnes to accuse hym, and after they had bette hym, and spytte in hys face, and vsed all the vilanye they could against hym, they bounde hym and brought hym to iudgement: of all whych thynges ye shall fynde testimonye in scripture, reding S. Mathew S. Marke, S. Luke, S. John, in thys behalfe. And thus muche for the fyrste poynt.

For the seconde poynte ye shall vnderstande, that our Sauiour Chryst hauyng suffred dyuerse wayes as before is declared, yet, concernyng that notable & speci-

ſpeciall ſufferyng (vnderſtand and ment here in this article, which was his paſſion) he ſuffred that, vnder one Pylate, whoſe ſurname was Pontius, and at ẏ tyme, was chefe iudge in Jheruſalem, and preſidente or gouernoure of Jurye, vnder Tiberius the Emperoure and gaue iudgemente vppon Chryſte, beynge mooſt falſely accuſed, as a ſubuerter of the lawes of god, and as a perſon that ſeduced ẏ people, and that moued ſedytion amongeſt them, and as a traytoure agaynſt Themperour of Rome, vpõ which accuſacions, oure ſayd Sauiour and redemer Jeſus Chryſte was greuouſly ſcourged, by the commaundement of the ſayd Pylate, and hadde a Crowne of thorne pnt vpon hys head, by the ſouldyours of the gariſon, and was by them not onely mooſt ſpitefully mocked and ſcorned, but alſo mooſt cruelly tormented and afflycted, and after thys he was at the laſte, in publike and open iudgement, by ſentence of the ſayd Pylate, condempned to dye, as the .iiij. Euangeliſtes wholy, and S. Luke partly in the actes, do playnely teſtify, and declare. ¶ And as concernyng the .iij. poynte in thys article (which is of the crucifieng of Chryſt, a thynge whyche was pronounced in the condempnation and iudgement of Pylate) you ſhall vnderſtand that thys kynd of death, was euer amongeſt the Jewes, moſt abhorred and deteſted, as accompted and taken for the moſt curſed and ſhamefull of other. And (the condempnation & iudgement thus geuen & paſt) the ſouldiers of the garyſon dyd take Chryſte, and dyd nayle hym thorough the handes and fete vnto the Croſſe: And alſo dyd hange with hym vpon .ij. other croſſes,

two

two theues, on a certayne hyll called Caluerye, and this to be true is testified by the sayde Euangelystes. And that Chryst dyd dye (whych is the.iiii.poynte in thys article) it is euidente also by the sayde Euangelist, for S. Mathew in the.xxvii. of hys gospell, speakyng of thys matter sayth: *Iesus autem iterum clamans voce magna emisit spiritum.* That is to saye, Jesus cryinge agayne Wyth a greate voyce dyd geue vp the Ghost, The lyke doth S. Marke in the.xvi. chapiter of hys gospell, and S. Luke in the.xxiii. and S. John in the.xix.

Moreouer concernyng the burieng of our blessed Sauyour Chryst, (whych is the fyfte poynte in thys article (ye shall knowe that the Euangeliste S. Mathewe in the .xxvii. of hys gospell, S. Marke in the xv. chapiter, S. Luke in the .xxiii. and S. John in the.xix. do tell thys storye in effecte after thys maner: it is to wytte, that after Chryst was thus deade, one Joseph of Aramathia, beinge one of Chrystes dysciples, obtayned lycence of Pylate to take downe the blessed Bodye of our Sauioure Jesu Chryste from the crosse, and that done, he and an other of Chrystes Disciples called Nicodemus, wrapped and foulded the same body in a cleane sindon, or fyne linnen cloth and soo layed and buryed it in a newe graue, or Sepulchre, whych the sayd Joseph hadde made of stone, and wherein there was neuer any buried before, and by thys is proued thys article to be true.

And finallye concernyng the discence, or goynge downe of Chryst into hell (whyche is the last poynte of thys article) ye shall knowe that thoughe to some

men

men, vpon some theyr vayne and solysshe groundes, ymaginations and deuyses it maye seme an absurditie, and a thynge vnsemely, that Christe, being vertue it selfe, and of all perfection and power, shoulde descende in to hell, whiche is a place of wicked persons, and of punishement for them, and a place finally, from whence there is no regresse, nor yet redemption in, as who sayth, yf Chryst descended in to hell, he shulde both ther suffer punyshement, and also not retourne from thence, nor redeme there: yet yf these men wold consider, how diuersly in scrypture hel is taken, and withall would consyder the wyll and omnipotencye of Chryst, who is God and man, and who can do all thynges, in heauen, earth, and hell, that pleaseth him to do (nothynge to hym beynge impossyble) and fynally woulde consyder wythall, what the catholyke Churche euer from the begynnynge, hath in thys behalfe beleued and taughte, takynge her beleyfe of Chryst and hys doctryne, generally, and specially setforthe in scrypture, thys thyng should not appeare to them so straunge, or so incredyble, as percase it doth. And therefore let vs wyth the scrypture, and the Catholyque Church, fyrmely, and stedfastly beleue, that our sauiour Chryste, after that he was crucified, and deade vpon the crosse, dyd descende in soule, knytte wyth the deitie, in to hell, (hys body remainyng, and lyenge in the graue) and dyd lose the paynes or sorowes thereof, in whyche it was not possyble that he should be holden, ne yet to see corruption at al: and he dyd also conquer and oppresse, bothe the Deuell, and hell, and also Death it selfe, wherevnto all mankinde

was

was condempned, by the fall of our forefather Adam into synne. A prose wherof is taken out of Zacharie the.ix. Ose the.xiij. Luke the.i. Math. the.xii. Luke, in the Actes, the.ij. of Paule to the Ephesians the.iiij and in other diuerse places of scrypture.

Now the processe of the lyfe of our blessed sauyoure Jesu Chryste, thus declared, wyth hys passion, death, burial, and descence to hell, it is specyally to be noted, and to be beleued for a certayn truth, that our sauiour, in all the tyme of his mooste paynful and greuous passion, and in sufferyng his most paynfull and cruell death, not onely dyd, most pacientlỹ wythoute resistence, and lyke an innocent lambe, indure and sustayne for oure redemption, all the payues, and iniuryes, and all the oppyobryes and ignominies, whiche were done to hym: but also that he dyd wyllyngly, & gladly suffer hys crosse, and thys kynde of death for oure example, that we shoulde folowe the steppes of hym in pacience and humilitye, and that we shoulde beare our owne crosse, as he dyd beare hys, and that we shoulde also hate and abhorre all synne, knowing for suertye, that whosoeuer doth not in hys hart, hate and abhorre synne, but rather accompteth the breach and violation of goddes commaundement, but as a lyght matter, and of small weyght, and importaunce he esteemeth not the pryce, and value of the passyon and death of Chryste, accordyng to the dignitye and worthynes thereof.

The

The exposition or declaration of the fyfte article of the Crede, Whiche is.

And the thyrde daye, he rose agayne from death.

IN this article two thynges are specially to be considered, the fyrste, is touchynge the tyme, in whyche oure Sauioure Chryste dydde ryse, that is, the thyrde day The seconde, is touchynge the rysynge of Chryst, with declaration, that that rysynge was, from death.

Concernynge the fyrst, S. Mathewe, in the, xii. chapiter of his Gospell (comparyng the beyng, or lyeng of Jonas in the whales belly, Jonas. ii. with the beinge, or lyinge of Chryst in his sepulchre, or graue) sayeth thus: *Sicut enim fuit Ionas in uentre ceti tribus diebus, & tribus noctibus, sic erit filius hominis in corde terre, tribus diebus, & tribus noctibus.* That is to saye: As Jonas was in ỹ belly of the Whale, three dayes and three nyghtes, so shall the sonne of man be in the harte of the grounde, three dayes, and three nyghtes.

Accordyng wherunto Saynt Paule in his oration, made to the princes and Israelites of the Synagoge beyng at Antiochia Pisidie, and amõgest other thynges speaking of the inhabitauntes of Jerusalem and the Prynces thereof, who put Chryst to death, and of Chryste hymselfe, sayeth (as S. Luke in the. xiii. of the Actes doth testifye) thus: *Cunq; consummassent omnia, que*

de eo scripta erant, deponẽtes eum de ligno, posuerunt eum in monumento: deus autem suscitauit eum a mortuis tertia die: qui uisus est per dies multos his qui simul ascenderant cum eo, de Galilea in Hierusalem, qui usque nunc sunt testes eius ad plebem. That is to saye: And when they hadde fulfylled or perfected all thinges that were wrytten of hym, they takynge hym doune from the tree, dyd put hym in a Sepulchre: and God dyd rayse hym vp agayne the thyrde daye from the deade, and he was sene many dayes to them whiche came vp together with hym from Galilee to Jerusalem, who euen tyll nowe be wytnesses of hym, to the people. Lykewyse the sayd S. Paule, wryting to the Corinthians, and earnestly myndyng to proue the resurrection of the deade, doth in his fyrste epistle wrytten vnto them, and in the xv. Chapiter thereof, saye as foloweth: Tradidi enim uobis in primis quod et accepi, quoniam Christus mortuus est pro peccatis nostris, secundum Scripturas, & quia sepultus est, et quia resurrexit tertia die secundum Scripturas, &c. That is to saye: I haue deliuered vnto you specially that whiche I receaued: howe that Christ died for our synnes, according to scriptures: and that he was buried, & that he rose agayne the thyrde daye: accordynge to the Scriptures. &c. And S. Augustine, concerning this matter, hath in his. cxxiii. sermon, this comfortable sayinge: Si te triduana domini sepultura conturbet, gloriosa resurrectio confirmet, quicquid enim infirmitatis dudis in Christo, nostrae hoc necessitatis, nostre redemptionis est causa: quicquid glorie, eius est proprie potestatis

us: qui deo mortuus est, ut nos reuiuisceret, ideo resurrexit, ut nos ad vitā resuscitaret eternam That is to saye: Yf the thre dayes buriall, or lyinge in graue of oure Lorde, doo trouble thee: let his glorious resurrection confirme the. In dede Whatsoeuer Weakenes or infirmitie thou doeste heare in Christe that is for cause of our necessitie, & is for cause of oure redemption: Whatsoeuer glory thou heareste of hym, that is of his proper or owne power: Who therfore Was deade, that he myghte reuyue vs, and therefore dyd rise agayne, that he might resuscitate vs vnto life euerlasting.

Lykewyse S. Augustyne againe in his. cxxxi. sermon, speaking of this matter, saith, after this maner. *Triduane sepulture mora, euidenter ostēdit quod dum corpus in sepulchro iacuit, anima illa de infernis triumphauit* That is to say: The tarryenge or abidynge of the three dayes in the graue, doth euydently declare or shew, that & Whyle that the Bodye (of Chryst) dyd lye in the sepulchre, or graue, that soule of his didde Triumphe ouer the helles. And that Chryste dyd ryse agayne from deathe (whiche is the seconde parte of this Article) is most manyfest, aswel by such testymonyes as are all ready here in the former part of this article alleged, as also by these specyall testymonyes folowinge. Fyrst, Actuum. ii. S. Peter (as S. Luke there testifyeth) Doth say as foloweth. *Hunc Iesum resuscitauit deus, cuius nos omnes testes sumus.* That is to say

This Jesus hath God rayſed vppe agayne whereof We all are Wytneſſes Secondely, Actuum.iii.S.Peter there hath theſe wordes. *Quē deus ſuſcitauit a mortuis, cuius nos teſtes ſumus* that is to say: Chriſt whome God hath rayſed from the deade, of the Whiche We be Wytneſſes.

Thyrdelye, actuum.iiij.S,Peter there hath both theſe wordes. *Quem deus ſuſcitauit a mortuis* (beynge Englyſhed as before) as alſo theſe wordes. *Et uirtute magna redd. bant Apoſtoli teſtimonium reſurrectionis Ieſu Chriſti Domini noſtri* That is to saye, The Apoſtles With great powr dyd geue Wytneſſe of the reſurrection, of Jeſu Chryſt oure Lorde.

Fourthlye, actuum.v.S.Peter and the Apoſtles haue theſe wordes: *Deus patrum noſtrorum ſuſcitauit IESVM, quem uos interemiſtis, ſuſpendentes in ligno.* That is to saye. The God of oure fathers hath rayſed vp Jeſus, Whome ye (the Jewes) dyd kyll, hangyng hym vpon the tree.

Fyfthlye, actuum. xvii.S. Paule preachynge in the Synagoge of the Jewes at Theſſalonica, hathe theſe wordes. *Quia oportuit Chriſtum pati, & reſurgere a mortuis.* That is to saye: That Chriſte muſt nedes haue dyed, and to ryſe agayne from the deade.

Syxtelye, S.Paule in his fyrſt Epiſtle to the Corinthians, & in the.xv. Chapter therof hath amōgeſt other, theſe wordes. *Si Autem Chriſtus non reſurrexit, inanis eſt predicatio noſtra, inanis eſt & fides veſtra. &c.* That is to saye: If Chriſt hath not ryſen agayne, then is oure

preachinge

preachynge vayne, and your fayth is also in vayne. &c. And hereof also he speaketh, Romaynes the. iiii. and the. ii. Tymothye. ii. and in manye other places. But what nede is it to heape any mo testimonyes hereof, seyng all the Euangelystes doo clearelye testifye the matter, Mathewe the. xxviii. Marke the xvi. Luke the. xxiiii. and John the. xx. By this then it appeareth how that our Sauyoure Jesus Christe after he had conquered and spoyled the Deuyll and hell, he retourned agayne from thense, lyke a mooste myghtye kynge and Conqueroure, in triumphe and glorye, and so reassumed, and toke agayne his blessed naturall Body, the thyrd day after his sayde deathe. And so doynge rose out of the Sepulcher in his naturall and perfecte manhode, that is to saye: in his soule and in the selfe same body, whiche was borne of the Vyrgyn Marye, and dyd hange vpon the crosse. After whiche resurrection he was conuersaunte in the worlde, by the space of fortye dayes, and dyd eate, & drynke with his Apostles and his disciples, and preached vnto them, and aucthorised them to goo forthe into the world, to manifest and declare, that he was the very Christ, the very Messias, and the very God and man, which was promysed in scrypture to come to saue and to redeme all those, that beleuing in him, ordered them selues in obeynge and folowynge hys preceptes and commaundementes accordinglye.

In this article of resurrection, it is to be noted, that there is nothing that can in al aduersitie and trouble be more ioyefull and comfortable vnto vs, than the beleife of this article, that Christe rose agayne from

corporall

corporall death to lyfe, and that we shall also do the same. The fayth and beleif of this (yf we contynue in lyuynge well) is our victorye and tryumph ouer the Deuyll, hell, and death, and a specyall remedy, to put away the horroure and feare of them. Forasmuch as hereby we be assured that as death coulde not holde Chryste, euen so it cannot holde vs, whyche are by a Chrysten fayth, the verye members, & body of Chryst, but that we shall ryse from death, and lyue agayne in glorye with hym euerlastynglye, yf we order and conforme our wyll in this worlde to his preceptes. And the onely hope hereof, shoulde make vs not to fear the aduersities in this world, because we (liuing as afore) be assured to haue a better and more glorye-ouse lyfe after this, as S. Paule wryteth to the Corynthians the .xv. sayenge: **If We Chrysten men had no hope of other lyfe, than this that is present, than Were We the moste miserable of all men. But noWe Chryste is rysen agayne from deathe.** Whereby is declared that there is a lyfe after this lyfe, whiche all Chrysten men hope to come vnto, Accordyng whervnto sayncte Augustine sayth. All the hope of our fayth standeth in this point that we shall ryse agayne. This made the faythfull and good men (of whome S. Paule the .xi. to the hebrues speaketh) to refuse to be preserued from bodely death, because they looked assuredlye for a better resurrection. Which Resurrection as it was by manye and sondrye apparitions, and other infallible argumentes, declared and proued vnto the apostles, so they

they beinge beſydes other names perteining to theſe office ſpecially called the wytnelles of Chriſtes reſurrection, did in all places, and at all tymes, open and inculcate the ſame as a ſpeciall, and a cheif artycle of Chryſtes doctryne, wherin ſhould depende, and reſte the greate comfort and ſolace of all trewe and faythfull beleuers in Chryſt.

Fynally, by this article is not only confyrmed vnto vs, howe the naturall bodye of man, ſhall after the corporall death, and departynge out of this preſente lyfe ryſe agayn, as is before expreſſed, but alſo by this reſurrection of our ſauioure Chryſt, we be admonyſhed, that as Chriſt after his death, roſe againe, ſo we dyeng from ſynne, ſhould ryſe agayne, and walke in a new lyfe of ſpyryt and grace.

¶ Therpoſition or declaration concernynge the fyfte commaundemente, whiche is.

He aſcended into heauen, and ſitteth on the ryght hand of God the father almyghtye.

IN this .vi. article .ii. thinges are to be conſidered, ¶ fyrſt is that **Chryſt aſcended into heauen**, the ſecond that he **ſytteth on the ryght hand of god the father almyghty**. Concerning the firſt ye ſhal note, that as we by dayly experience do ſee, when an embaſſadoure is ſent from ſome greate prynce, to atcheue any greate affayre, or buſynes, as for example, to conclude and make a peace, or any other ſuch lyke thynge

thinge, this embassadoure hauinge fynyshed his busi nes, accoꝛding to his commission, comenly with glad nes, and ioye doth retourne agayne to hym frome whome he was sent. Lykewise passingers by water oꝛ by lande, yea and souldiers to beynge sent foꝛth in warrefare, so soone as theyꝛ busynes is spedde, they do retourne commonlye into theyꝛ countrey, oꝛ vnto those that dyd sende them foꝛth. So lykewyse oure blessed Sauyour Jesus Chryst, beynge sent ambas sadoure from God his father, into this woꝛlde, vpon an hygh and notable woꝛthy message, that is to say: to take flesshe of the gloꝛyouse vyꝛgin S. Marye, and by his passion and death, to ouercome the Pꝛynce of this woꝛlde, and Hell, and to remoue and take away all other impedimentes, and lettes, and fynally to re deme also mankynde, who by disobedience and sinne had lost the ioyous possession of Paradyse, dyd dily gently, and faythfullye trauayle, to accomplyshe hys embassade and message, and when he had done it, he with great tryumphe and ioye dydde ascend and re turne agayne to God the father, hauynge ouercome the old enemy, by humilitie, pacience, and obedience: Of whom, and his sayde embassade, the great kynge and Pꝛophete Dauid in his .xviii. Psalme, thus doth saye: *Exultauit ad Gigas, ad currendam uiam.* That is to say: He (meanyng Chryst) hath reioysed oꝛ ben gladde, as a gyaunt to runne his course, oꝛ Waye. And immediately in the same Psalme the sayd Pꝛo phet doth farther saye: *A summo cœlo egreſſio eius, & occurſus eius, uſq; ad ſummum eius.* That is to saye: The goynge

fourth

urth of hym is from the hyghest heuen, and the recourse of hym is to the hyghest of it. Accordynge wherevnto, very laudably and iustlye it is vttered in the diuine seruice of the Churche: *Egressus eius a patre, regressus eius ad patrem, excursus vsq; ad inferos, recursus ad sedem Dei.* That is to saye: The goynge fourth of hym is from the father, the returne of hym is to the father: the excourse of hym is euen to the helles, and the recourse of hym is vnto the seate of God.

Beynge then conuenyent (as is afore sayde) that Chryst should ascende into heauen (as also by this article it appeareth he did) wel it shalbe to declare how and in what sort that ascension was. For knowledge whereof you shall vnderstand, that our sauiour christ after his resurrection, and before he dyd ascende into heauen, dyd eate wyth his Disciples, aswell to shewe therein a very sygne and token of harty loue (whyche frendes departyng from frendes, are accustomed to do) as also for to declare vnto them, the veritie of hys flesh after hys resurrection (whych was a thyng thē very necessarye to be done, aswell for that he woulde not afterwarde gyue vnto them any further sygne or token of hys resurrection, as also for that some of the Disciples, not wythstandyng that they had sene and felte hym, would not yet beleue that he was so rysen) And therefore S. Gregorye in an Homelye made hereupon sayth: *Christus comedit & ascendit, vt per effectum commestionis veritas pateſceret carnis.* That is to say: Chryste dydde

eate and aſcende, that by the effecte of eating, the veritie of his fleſhe myght be manyfeſted. And moreouer after the ſayd reſurrection, and before thys ſayd aſcention, our ſauyour Chryſte dyd rebuke and blame hys diſciples of theyr incredulitye & ſlownes, or hardenes of beleuyng the ſayde reſurrection, whyche thynge he dydde, as ſaynte Gregorye ſayth: *Vt verba que recidens diceret, in corde audientium arctius impreſſa remanerent.* That is to ſaye: To thintent that the wordes which he departing would ſaye, myght, remayne in the hart of ỹ hearers more depely imprinted. Beſides this our ſauiour Chryſt hauing opened theyr wytte or ſence to vnderſtand the ſcryptures, and hauynge inioyned vnto them the offyce of preachynge the Goſpell thoroughte the hole worlde to all creatures, he wente furthe with them into Bethany vnto mount Olyuete, and lyftyng vp hys handes he dyd bleſſe them (whych bleſſyng was well figured by the Patriarch Jacob, who when he ſhould dye, and leaue thys worlde, dyd bleſſe hys chyldre, as appeareth Geneſis. xlix. And likewiſe was it figured by Moyſes who before hys death dyd bleſſe the chyldre of Iſraell, as appeartth. Deute. xxxiii.) And thys beynge doone, Chryſte in the Diſciples ſyghte was lyfted vp and (a cloude takyng or receauyng hym frō their eyes) he was caried vp into heauen: aſcendyng as the Pſalmiſt in his. lxvii. Pſalm, doth ſay: *Super cœlum cœli ad orientem.* That is to ſaye: Aboue heauens, vnto the Eaſte. And the ſayde Diſciples adoryng

hym

hym dyd retourne vnto Jerusalem. These thynges before said are specially testifyed by S. Marke in the xvi. Chapter. Luke in the. xxiiii. John in the. xx. & by S. Luke also in the fyrste Chappter of the Actes, and by sondry other partes of the scrypture.

By the way it may be noted that thys eleuation of Chryste into Heauen dyd muche dyffer from hys eleuation vpon the Crosse, for there (as Esay in the. lxiii. Chapiter doth saye) **Chryst alone dyd treade the Presse.** Where here (as Dauyd in hys. lxvii. Psalme and S. Paule in the. iiii. Chapter to the Ephesians, doth saye) **Chryst ascendyng into Heauen, dyd leade captiuitie captiue wyth hym and gaue gyftes to men.** Furthermore the eleuation vpon ỹ Crosse was wyth mooste bytter sorowe and payne where the ascention into Heauen was with most vnspeakeable ioye and wonderfull gladnes. And it is not to be forgotten here, that amongest other causes why Chryste would no lenger tary here vpon earth, but ascended into Heauen, there are fiue specially noted. The fyrste that Chrystes body beinge glorifyed, Heauen and not the Earth, was a place conueniente & mete for it to be conuersant in. The seconde that by the sayd ascention he myght glorify the humayne nature whyche before that tyme was neuer admytted vnto heauen. The thyrd that ascending into Heauen he myght be an aduocate and an intercessoure continuallye for vs. Hebre. ix. i. Johannis. ii. The fourthe that so ascendyng he myghte shewe vs the waye and prepare vs a place. Michee. ii. and Johannis. iiii. The

fyfte and last that he myght send the Holy Ghost vnto vs, which he sayde he would not, excepte he departed. Joannis. 16. And thus much for the fyrst parte of thys Article.

For the second parte of thys article whych is that **Chryst Sytteth on the ryght hand of God the father Almyghtye.** ye shall vnderstand, that to syt on the ryghte hande of God the father, is not after a carnall and worldely fashyon to be vnderstanded, as who saith, that God the father, had (like men) a right hand, and a lefte hand, but by the sitting of Chryst, on the ryght hand of God the father, is vnderstand and ment, that Chryste hath and euer shall haue, communicated vnto hym, of God the father, glory, honoure, power, felicitye, and euerlastyng monarchye, gouernaunce, rule, and domynion, ouer all pryncipates, potestates, powers, dominions, and ouer all creatures that canne be named, eyther in thys worlde, or in the worlde to come, ordeyned to be Kynge of all Kynges, and Lord of all Lordes, and all thinges both in Heauen, and also in Earthe to be cast vnder hys fete, and made subiecte to hym, and he appoynted to be the cheif and pryncipall heade of the vniuersall, and hole Catholyke Churche, whych is his mistical Body, hauynge vnder hym in his Churche here in Earth, such ministers, and after suche order and fashion, as lyked hym to appoynt and ordayne in the same. And albeit that Christe is ascended in to Heauen, and sytteth on the ryght hand of God the father almyghtye, yet we may not (as the heretickes doo) gether therevpon contrarye to the catholyke beleife, that the bodye of

Chryste

Chryste, in substannce is not really and truelye in the Sacrament of the Aultare, but contrarywyse, seing Chryst is both God and manne, and so omnipotente, or almyghtye, and hath by hys godhed beinge vnited vnto his manhod, taken vp his Body and his humanitie into heauen (which to do is aboue the compasse and reache of onely nature, to accomplyshe and bring to passe) we ought with the catholyke Church, fyrmelye, and stedfastlye beleue, that, forasmuche as oure Sauiour Chryste both promysed to gyue hys bodye in a Sacrament, and also (perfourming his promise) did it so in dede, as the Euangelystes and S. Paule also doth testyfye, and declare: the bodye therefore of Chryst doth both sit on the right hand of God the father almyghtye in heauen in the visible forme of a man, accordyng to this article, and is also verely, really, and truly in substaunce in the Sacramente of the Aultare: vnder the formes of breade and wyne. And where in the. vii. Chapyter of the actes it is wrytten of S. Stephan that he dyd see, *Iesum stantē a dexteris virtutis dei*, That is to say: **Jesu standing on the ryght hand of the power or vertue of God.** Wherby some haue gathered a contrarietye in scrypture, We shall vnderstand that these wordes **Chryst to sytte** or **Chryste to stande** at the ryght hand of God the father, are not to be vnderstanded, after the carnall and worldly maner and gesture of man, but spirituallye, to signifye his equalitye with God the father, & the participatinge of all glory wyth the same, whych equalitye and participation in scrypture, and the catholyke doctours, is aswell vnderstande by sittynge,

as

as by standing. Thus haue you hard the hole exposi-
tion of thys.vi. Article, contaynyng in effecte, howe
our Sauiour Jesus Christ, after that he hadde per-
fectly accomplyshed and perfourmed the hole misteri
of the redemption of mankynde, by hys incarnation,
hys byrth, his passion, his death hys burial, hys disce-
dyng into Hel, and ryssyng agayne from death to life,
and after he hadde bene here in Earth conuersaunte
with his Apostles, and Disciples, by the space of fortie
dayes after hys resurrection, being amongest hys A-
postles, and he in theyr syghte, ascended into heauen,
in the verye same hys naturall bodye, (whyche was
borne of the blessed vyrgyn hys mother, and was cru
cified vpon the crosse) and soo dydde wythdrawe his
accustomed visible conuersation, from the presence
of hys Apostles, and from the bodely syght of al other
creatures. By remembraunce whereof, both they &
we shoulde here in earth eleuate and lyft vp our hole
hartes, myndes, desyres, & all affections, from earth-
ly thynges, and from all carnal and worldelye cares,
towardes heauen and heauenlye thynges, and soo
shoulde by hys grace prepare oure hartes, and make
oure selues mete and apte to receaue hys spyrytuall
gyftes, which he sendeth into the world. Wherefore
the thynge thus beynge, let vs in dede lifte vppe oure
hartes and myndes vnto Christe thus syttyng at the
ryghte hand of God the father, and there prayng cō-
tinually for vs. And let vs soo in mynde nowe from
hencefoorth dwel in contemplatiō of heauenly things
(duryng al the space of this mortal lyfe) that we may
hereafter for euer dwell with the holy trinitie in glo-

rye

ye euerlastyng Amen.

¶ The exposition or declaration of the .viii. article of the crede Whych is.

From thence he shall come to iudge the quicke and the deade.

IN thys Article two thynges specially may be consydered, the fyrst is that Chryste being ascended into Heauen. Shall come from thense. And the seconde is that commyng from thence. He shal iudge both the Quicke and the Deade. For the prose of whych fyrste parte, we houe besides other testimonyes of Scrypture, the special testimonye of Saynt Luke, in the fyrst chapiter of the Actes, wher he (speakyng of the Disciples who dyd behold our Sauiour Chryste when he dyd ascende (saythe thus. *Cunq; intuerentur in cœlum, euntem illum, ecce duo viri astiterunt iuxta illos, in vestibus albis, qui et dixerunt, viri Gallilei, quid statis aspicientes in cœlum? Hic IESVS qui assumptus est à vobis in celum sic veniet quemadmodũ vidistis eum euntem in cœlum.* That is to saye: When they did beholde, or loke vpon hym departing, or going into Heauen: Lo two men dyd stand by thẽ in Whyte garmentes Who also dyd say: You men of Galyle, What do you stande lokynge vp into Heauen: This Jesus Who is assumpted, or taken vp from you into Heauen, shall

so come as ye haue sene hym going or departyng into he auen.

And so ye see, that into Heauen he is ascended, and from heauen he shall descende, or come. And here shall ye learne that there are two special commynges of Chryste into the worlde, mentionedde and spoken of in scrypture, and they be very diuers in thē selues: the fyrst commyng of Chryste into thys worlde, was to be borne of the virgin Mary, and bi his death and passion to redeme the world, of whych is spoken fully and largely, in the exposition, or declaration of the thyrde Article of thys Crede. The second cummynge of Chryste into thys worlde, shall be to iudge, bothe the quike and the deade, as is conteyned in thys. vii. article. And concernyng the second parte, whyche is hys commynge to iudge the quicke and the deade, ye shal vnderstand that our sauiour and redeiner Jesus Chryste beynge ascended (as is declared afore) into heauen, shall come from thence, that is to saye: frome heauen into thys worlde, and he shal come in his glorye and maiestye, and shall then, in the verye visyble fourme of his natural bodye, appeare vnto the bodelye eyes of all the people of the worlde, in hys perfecte manhode, and in the selfe same bodye, wherein he ascended, to the inestimable comforte and reioyse of the good, and the extreme terroure, and confusion of the wycked. Where beinge accompanyed wyth hys holy Angelles his ministers, waytyng vpon hym, he shall syt openly in the clowdes of the ayre, and shal iudge al, quicke and dead, accordyng to truth and iustice, and accordyng to hys holy worde expressed in scrypture,

that

that is to say: accordyng to euery mans owne workes and dedes, done by him in his lyfe time, which workes and dedes shalbe then examined, discussed & tryed, not after mens owne fantasye and inuẽtion, wythout aucthoritie and ground of Scryptur: but accordyng to the commaundement of god, and the teaching of Chryst, and his Apostles: For at that day of iudgement, all the people of the world quicke and deade, that is to say, aswell all those which shal be founde on lyue in the world at that daye, as also all those which euer sith the creation of Adam, liued here in thys worlde, and dyed before that daye shal come & appeare afore the presence of christ, in theyr very bodyes and soules.

And when they shall be so gathered and assẽbled together, oure Sauioure Jesus Chryste, shall pronounce the final sentence and iudgment of euerlastyng saluation vpon all those persones, which in theyr life time obeyed and cõformed them selues vnto the wyll of God, and exercised the workes of right belef and charitie, and so perseuerying in wel doing sought in theyr hartes and dedes, honour, glorye, & lyfe immortall. And contrary wyse, vpon all those, which in theyr lyfe tyme were contentious, & dyd repugne agaynst the wyl of God, and folowed iniustice, and iniquitie, rather than truth and vertu, our sauiour Chryst shal than and there pronounce ỹ sentence of euerlastyng punyshment and dampnation In whych sentence there shalbe made a perfect sepe ration or diuision, betwene these two sorts of people that is to say: betwene the shepe and the goates, the

corne and the chaffe, the good and the badde, ỹ blessed and cursed, the members of his bodye, and the members of the deuyll, and so the good and the blessed, beyng vpon his ryght hand, he shal clearly and perfytly delyuer them for euer, frō the power & malyce of the wycked, and from all paynes and euyll and so take them all vp with him into heauen, ther to be crowned and rewarded in bodye, and soule, with honoure, and glorye, and euerlasting ioy, and peace, which was prepared for thē from the begynnynge of the world. And all the other, which shalbe iudged to euerlastyng payne, and death (being vpō hys lefte hande) he shall send them downe into Hel, there to be punyshed in bodye and soule eternallye, with fier that neuer shal haue ende, which was prepared from the begynnynge of the world, vnto the Deuyll and his Angels.

And here it is specially to be remembred howe this article was for great considerations added immediately, and conioyned vnto the former articles, and chiefly, to the intent that no mā should in his lifetyme, presume vpon the sayd benefites of Christ, or take occasion of carnall liberty, or securtie, & so liue without feare to transgresse, or without regard to obserue the commaundementes of God, but rather that euery good christen man should in euery part of his lyfe, haue a continual remembraunce, and respect, vnto the last daye of iudgement, and soo be in contynuall feare to commytte any thing cōtrary to the wyll of God, for the which he myght deserue to haue the sentence of euerlastinge dampnation, pro-

nounc-

nounced vpon hym. For this is certainely true, that at that daye, euery man shalbe called to an accõpte of his lyfe, and shal be thã fynally iudged, according to his workes, good or badde, done in his life time, that is (as S. Paule saieth, to thẽ) that perseuer in well doyng, and laboure to attayne glorye honour and immortalitie, shal be gyuen life euerlasting, and to them that be contentious, and obey not ỹ truthe, but folowe and do iniustyce, shall come indignatiõ, ire afflictyon, trouble, and payues, euerlastynge.

In this article it is further to be noted, that like as we be all mortall, and shall once dye, and yet no mã lyuing knoweth the tyme whan he shall dye, euẽ so there is nothing more certayne, than that this day of iudgement shall once come, and yet the houre, & time whan it shalbe, is hidden, and kept secret from the knowledge of all men and angels, and is reserued to the knowledge of God onely, whych thinge procedeth onely of his goodnes towards vs, and is done, to the intent we should alwayes here in oure lyfe tyme, flee from sinne, and imploy al our hole study and indeuour to walke in the waies of god, that is to saye, in such fayth, hope, and charitie, as god requireth of vs, and so prepare our selues, & order our lyuing towards god, that we may be in a readines at all tymes, whansoeuer it shall please god to cal & sommon vs to appeare before him in the sayde generall iudgement, there by his mercy and goodnes, to receaue the crowne which he promysed vnto al mẽ that do feare him, and loue hym and walke in hys

waies. Thys article, & ỳ declaration therof hath many and most manifest testimonyes, both in the olde Testament, and in the newe, of whych among many other, the places folowing may for this presente suffyce. psal. 92 Eccle, 11, Esa, 13, 51, Zach, 14, Mala, 4, Soph, 1 Iohel, 3 Math, 13, 16, 24, 25, Mar, 9, 13, Luc, 9, 17, 21, Act, 1. 1 Corinth, 12, Corin 1, 2, Tessa, 1. & 2, 1 Tessa, 4. Phil, 4, 2, pet, 3, Heb, 10, Apo, 3, & 22.

¶ The exposition or declaration of the eyght article of the crede, why che is.

I beleue in the holy ghost.

FOr the better vnderstandyng of thys article, ye shall note, that as there is in the trinitie, one person, which is, and so also called, God the father, and as in the same Trynitie, theris an other peesonne, which is and so also called, God the sonne: so in the same trinytye, the is a thirde person, which is and so also called, God the holy Ghoste. And know you also that it is not inoughe to beleue onlye that there is a holye Ghoste, but we muste also beleue in him likewyse as we do concerning god ỳ father, and god the sonne, for it is not inough for vs onelye to beleue ỳ there is god ỳ father, & that there is god ỳ sonne. But we must beleue in them al, as is more specially and largely declared before in ỳ expositiō of the firste Artycle. And this holy ghost beynge the third person in trinitie, is in dede, verye God and Lord, author, and former of al things created, and doth procede both from God the father, and from

God

God the ſon, of one with thē in nature & ſubſtaūce and of ỹ ſame euerlaſting eſſence or being whiche ỹ father and the ſonne be of. & is equall alſo vnto thē both in almyghtynes of power, and in the worke of creation, and in all other thinges pertainynge vnto the deitie or Godhed, wherfore he is alſo to be honored and glorified, equally with them bothe.

This holy Ghoſt, which is the ſpyryt of god is of his natural all holy, yea holines it ſelfe, That is to ſay, he is the onely ghoſt or ſpyryte, whych with the father and the ſonne, is, was, and euer ſhalbe thee author, cauſer, and worker, of all holynes, purytye, and ſanctimony, and of all the grace, comforte, and ſpiritual lyfe, which is wrought, and commeth into the harte of any man, in ſo much that no man canne thinke wel, or do any thing that good is, but by the motion, ayde, and aſſiſtence of this holy ſpirite, neyther is it poſſyble, that the Deuyll, or anye of thoſe euel ſpyrites, which do poſſeſſe & reigne in ſuch perſons as be ſubiecte vnto ſinne, can be expelled or put out of them, but by the power of this holye ſpyryte, neyther is it poſſyble that the harte of anye manne, beyng once corrupted & made as prophane by ſynne can be purged, purified, ſanctified, or iuſtifyed, without the worke and operation of this holye ſpyryte, neither is it poſſible for any man to be reconciled vnto the fauour of God, or to be made and adopted into the number of his chyldren, or to obtaine that incomparable treaſure, whiche oure ſauyoure Jeſus Chryſt hath purchaſed and layd bype for mankind, onles thys holy ſpyryte ſhall firſt illumine & lyghten:

ten his harte, with the ryght knowledge and faith of Chryst and stirre him by peace, to haue dewe contrition, & penaunce for his sinnes, & shal also instruct him gouerne him, alde him, dyrect him, and indue him, with such spirituall giftes and graces, as shalbe requisit, and necessary to that ende and purpose.

Moreouer this holy spirit of God, is of his owne nature ful of all goodnes and benignitie, Yea goodnes it selfe, from whom procedeth all and synguler graces & gyftes of feare, wysedome, vnderstandyng counsell, strength, fayth, charitie, hope, and al other which be geuen, conferred, and distributed, vnto vs mortall men here in the Earthe, at his owne will & dispensation, and that no man canne purchase or obteyne, ne yet receaue, retayne, or vse anye of them, withoute the operation of thys holye Spyryte whych gyftes neuertheless he geueth not, nor dispē seth the same equally and to euery man a like, but he deuideth them particularly and speciallye to euerye member of the Churche, as is most necessary for the hole bodye, and in such plenty and measure, as vnto his godly wil and knowledge is thought to be most beneficiall and expediente for the same, All whyche thinges he doth of his mere mercy and goodnes freely and aboue our deseruyng.

Furthermore this holy spirit is of his owne nature ful of charitie & holy loue, yea charitie it self, frō whō procedeth al charitie, & so by his godly operatiō is ỹ bond & knot, wherewith our Sauiour Jesus chryst and his most dere espouse the Church (which is also his mistical body) be vnyted, knytte and conioyned

together

together, in such perfect & euerlastinge loue and charitie, that the same cannot be dissolued or separated: And ouer this, is also the very bond & knot, whereby all and euerye one, of the verye members of Chrystes Churche and Bodye, be united, coupled & conioyned, the one of them with the other in mutuall loue or charytye.

Also this holye spyryt of god is the spiryte of truth, and the author of all holye scrypture conteyned in the hole canon of the bybie, and did not only inspyre, and instruct al the holy patriarches & prophetes, with all the other members of the catholike Churche, that euer were from the beginnyng of the world, in all the Godlye truthes and veryties, that euer they dyd knowe, speake, or wrytte, but also descended and appeared in the similitude and likenes of fyry tonges, and did light vpon the Apostles and Dysciples of Chryste, and inspired them wyth the knowledge of all truth, and replenyshed them with heauenly gyftes and graces, & shalbe continuallye present in the Catholyke Churche, and shal teach & reuele vnto the same Church, the secrets and misteryes of all truth, whych are necessary to be knowē and shall also continually from tyme to time, rule dyrect, gouerne, and sanctyfye the same Churche, & gyue remission of synnes, and al spirituall comforte as wel inwardelye by secret operations, as also outwardlye by the open mynystration and effycacye of the worde of God, and of the holy Sacraments, in the sayd Churche, and shall endue it with all such spyrytuall graces and gyftes, as shalbe necessary for

the

the same.

We shall also note, that albeit holy Scrypture doth worthely attribute, vnto the holy Ghost, our sanctification, our iustificication and all other benefyttes whych Chryst by hys passyon hath meryted and deserued for vs, yet neuerthelesse the same be also the workes of the hole trinitie, & be not to be seperated in anywyse, although Scripture commonlye doth attribute them vnto the holy Ghost: For in like maner doth Scrypture attribute power vnto the father, and wysedom vnto the sonne, which neuertheless be common vnto all thre.

Fynally ye shall note the maner of the speache here in this article, where it is not sayde, I beleue ỳ ghost or spirit, but it is sayde. I beleue in ỳ holy Ghost, and soo Holy is adioyned vnto the Goste which is done not onely to declare that here is not ment of euery thing that is or may be called a spyryt or a Ghost, but here is onely ment of that spiryt whych by excellency, and by peculyer name in scripture, both is and so also, called the holy spirit or gost which is the third person in trinitie, and therefore though many tymes in Scrypture, an incorporall thing is called a spirit, and also both Angels and ỳ myndes of men dyuerse tymes haue that appellatiō or name, yet here as wel for the sayd peculyer name, as by a certen excellency, the sayd third person in trinitie, is called the holy spyryt, or holye ghost, for he it is that doth make holy or sanctifye al creatures, that are called holye.

Therpo-

¶ Therposition or declaration of the nynthe Article of the Crede, Whiche is.

The holye Catholyke Churche.

IN these fewe wordes, of thys nynth Article foure thynges are to be consydered, fyrste what here is ment by this worde **Churche**, Secondlye, why or for what cause the same Churche is called **Holye**, Thyrdly, why it is called **Catholike**, And fourthly what it is **To beleue the holy catholyke churche**. Concernyng the fyrst ye muste vnderstand that thoughe in oure Englyshe tongue we by this worde **Churche**, sometymes do meane the place wherein the worde of God is commonly preached, and the sacramentes ministred, and vsed, yet in this present article it doeth signifye the hole multitude of people, which being called of God, do come to one fayth, one doctryne, the selfe same Sacramentes accordinge to the Apostolike, and catholike tradition, in an indiuisible bonde or knotte of concorde, and vnytye, whether the sayde multitude be of the cleargye, or of the laytie. Concernyng the seconde ye shall consyder that albeit in the sayd church or multitude of people, there be many euyl men, many synners, many that tourne by true penaunce to grace. and sometymes yet doo fal agayne: some after theyr tourne by true penaunce styll perseuer and contynue in goodnes, manye also that fall and neuer rise agayne, so that spottes, blots,

and imperfections, doo appeare euidentlye in thys Churche, and many tymes in the moze parte therof: yet neuertheleſſe becauſe the calling is of it ſelfe holy, the caller alſo moſt holy, and the ende of callynge, holynes it ſelfe, with this alſo that the people ſo called do profeſſe holynes, and make a bodye, whereof the cheife heade our Sauioure Chryſte is mooſte holye, or rather holynes it ſelfe, by the merytes of whoſe paſſion the ſayde people are releued, and nouryſhed with the ſeuen holy ſacramentes, and be in theyr callyng endued with moſt ſpeciall holy gyftes, and graces of almyghty God, beynge authoure thereof, and fynally by hys holy ſpyryte are directed, and gouerned in the ſame, ſo longe as they (by folowynge theyr concupiſcence, the Deuyl or the worlde) doo not fall from that ſtate. For theſe cauſes, I ſay the Churche is called Holye, takyng this name **Holye**, of that, that Chryſte the hyghe heade thereof is **Holye**, God the caller **Holy**, The profeſſion and callinge **Holye**, & the ende **Holynes**, which of very deutye, oughte to be in all them that be called, and is in dede, in ſuche members as do contynue and perſeuer in that holye callynge. Touchyng the thyrde ye muſt vnderſtande that this worde **Catholike**, beyng oryginallye taken oute of the Greke tongue, and nowe vſed in oure Englyſhe tongue, is aſmuch to ſaye as vniuerſall, or whole. And foraſmuch as God of his goodnes doeth call all people (as is afore) withoute all acception of perſonnes, or acception of countrye, therefore thys Churche is called, Catholike, in aſmuch as all people

of

of all maner of estates, of all places and countreys throughout the hole worlde, may (professing the forsayd one fayth, one doctrine, and the selfe same sacramentes, accordyng to the said Apostolike and catholike tradition) be of this Catholike Churche, and contynue in the same excepte they wyllingly, by heresy & scysme do goo out of it, or for other theyr offences be cut of and cast oute thereof. And here by the waye is to be noted, that although in the worlde there be manye particuler Churches, and seuerall multitudes of people, hauing the sayd fayth, the sayd doctryne, and the selfe same Sacramentes accordyng to the sayde tradition, and therfore are commonlye called euerye one of them, catholike, yet they all together make but one catholike vniuersall Churche, of whiche one catholike vniuersall Churche, all the rest be called catholike, as beynge partakers and members, of the sayd one catholike vniuersall Church, and fully agreing in all necessary poyntes with the same. And now as concernynge the fourthe, whiche is. What it is To beleue the Catholyke Churche, We shall vnderstand that to beleue the Catholike Churche, is not onelye to beleue that here in earth is and shalbe continually to thend of the worlde, such a holy catholyke Church (as before is declared commonlye called the Churche Mylitante) but also to geue credytte & beleife vnto the whole Doctrine, fayth, and religion of the sayd Churche.

And for the farther vnderstandyng of this whole article, here maye mooste fruitefully and verye well to the purpose, be brought in one moste notable place of

Saynte

S. Augustyne, writtē vpon this same article of the Crede, in his. clxxi. sermon de tempore, where he sayeth in this maner. Sciendum est, quod Ecclesiam credere, non tamen in Ecclesiam credere, debemus: quia Ecclesia non Deus, sed domus dei est. Catholicam dicit toto orbe diffusam, quia diuersorū hæreticorū ecclesiæ ideo catholicæ non dicuntur, quia per loca atq; per suas quasq; prouincias comis nētur. Hæc uero à solis ortu usq; ad occasum unius fidei splendore diffunditur Nullæ sunt maiores diuitiæ, nulli thesauri, nulli honores, nulla huius mundi maior substantia quàm est catholica fides, quæ peccatores homines saluat, cæcos illuminat, infirmos curat, Catheccumenos baptizat, fideles iustificat, pœnitentes reparat, iustos augmentat, martyres coronat, clericos ordinat, sacerdos consecrat, regnis celestibus preparat, & in æterna hæreditate cum Angelis sanctis communicat. Quisquis ille est, et qualiscunq; ille est, Christianus non est, qui in Christi Ecclesia non est. Sola quippe est per quam sacrificium dominus libenter accipiat, sola quæ pro erraticis fiducialiter intercedat. Vnde etiam de agni hostia dominus præcepit dicens. In una Domo comedetis, nec efferetis de carnibus eius foras In una namq; domo agnus comeditur, quia in una catholica ecclesia uera hostia redemptoris immolatur. De cuius carnibus diuina iussio efferri foras prohibet, quia dari sanctū canibus uetat. Sola est in qua opus bonum fructuose peragitur, unde mercedē denarij non nisi qui intra uineā laborauerūt acceperūt. Sola est quæ intra se positos ualida charitatis cōpage custodit. Vnde & aqua diluuij arcā quidē ad sublimiora sustulit, omnes autem quos extra arcam inuenit, extinxit. Sola est in qua mysteria superna uerabiter contemplemur. Vnde ad Moysen Dominus dicit, Est locus apud me, et stabis supra petram. Et Paulo post, tolam manum meam & uidebis posteriora mea. Quia enim, ex sola catholica Ecclesia ueritas conspicitur, apud se esse locum Dominus perhibet de quo uideatur. In petra Moyses ponitur ut Dei speciē contempletur, quia nisi quis fidei soliditatem tenuerit, diuinam presentiam non agnoscit. Auelle, inquit, radium solis à corpore, diuisionem lucis unitas non capit. Frange ramum ab arbore, fractus germinare non poterit A fonte præcide riuum præcisus arescit. In his Cipriani uerbis intelligimus lucem non capere diuisionem, nisi in sanctis regno Dei prædestinatis, qui diuidi ab Ecclesia nullo modo possūt: & non germinare ramum fractum salutis eternæ germine accipimus. Aridi tatem uero niui a fonte præcisi, in eo quod spiritu sancto uacuantur qui ab

unitate

unitate superanteny agnoscimus. That is to say: We ought to beleue the churche, and not in the churche: for the churche is not God, but the house of God. This churche he calleth catholike, that is to saye, spredde thoroughout the Whole World, because the churches of sondrye heretikes, beynge but in particuler places and prouinces, can in no Wyse be called catholike. But this church from the East to the West, glyttereth and wyneth With the bryghtnes of one faith. No greater ryches, no greater treasures, no higher honours, no greater substance, can be in this Worlde, than is the Catholyke fayth, Whiche saueth synners, geueth syghte to the blynd, doth heale the sycke, maketh yonglinges to be baptised, iustifieth the faythfull, restoreth penitent synners, encreaseth rightous men, crowneth martyres, doth admitte clerkes to orders, doth consecrat preistes, maketh preparation to the kingdome of heauen, and maketh men partakers of the euerlastynge enheritaunce With the holy Angels. Who so euer he be, and of What qualitie or condition soeuer he be, he that is not in this churche of Christe, is no Christen man: for this church is

the onely, by whom our Lorde willingly receyueth sacrifice, the onely it is whiche maye confidently make intercession for suche as do erre. Wherefore our Lorde speakynge of the sacrifice of the lambe: did commaund saieng: In one house shall ye eate, and of the fleshe therof ye shall carry nothynge oute of doores: forsoth in one house is this lambe eaten, forasmuche as in one catholyke churche, the true sacrifice of oure redemer is offered. Of whose flesshe the commandement of God forbiddeth any thinge to be caried out, for that he forbiddeth that whiche is holye, to be geuen vnto dogges. She onelye it is in whome a good worke is done fruitefullye: for whiche cause onelye, they that laboured within the vyneyarde, hadde the reward of the penny e. She only it is that al such as ar once placed in her, doth kepe together with a stronge ioynte, or knotte of charitie. Wherfore the water of the floude, bare vp the arcke to the hyghest, but all suche as were founde without the same arcke, it drowned. She onely it is in whome we do beholde truely the heauenly misteries, Wherefore oure Lorde sayeth vnto Moyses,

Exod.

Exo.xxxiii. *There is a place with or by me, and thou shalt stand vpon the rocke. &c.* and by and by after he sayth. *I will take awaye my hande, and thou shalt se my backe part.* And because in dede out of this catholike churche alone, the truth is sene our Lord sayth, a place to be With him, from which he may be seene. Moyses is sette vpon the rocke, that he maye beholde the forme of god, for onles a man haue and hold the stedy substancialnes of faith, he knoweth not ỹ diuine presence. Take aWaye sayth he (meaning S. Cyprian) the beame of the sonne from the body of the sonne, the vnitie of the lyght, can not suffer no diuision: breake a bough from the tree, the bough so broken, can florysh and budde no more: cut of the riuer frō the spring, the riuer so cut of, dryeth vp. In these Wordes of Cyprian We perceaue that light doth not admytte any diuision in the saynctes predestinate to the kyngedome of God, Which can by no meanes be deuided from the churche: and that the bough broken of, can not budde With a budde of euerlastinge saluation: And fynally We knoWe the drying vp of the riuer beynge cutte of from the spryng or heade, in

that

that they are made voyde of the holy ghoste, which ar separate from the vnitie. Thus much sayth S. Augustyne, whereby it appeareth ỹ though we must beleue in God the father, in God the sonne, and in God the holy ghoste as was declared here afore vnto you in the expositiō of the first article of this crede) yet concernynge the Catholyque Churche, we must beleue it, that is to saye: geue creditte to it, but not to beleue in it: for to beleue in it, were to make it God, as more at large shalbe declared in some Homelies, hereafter specially to be made therupon, & also by what signes & tokens the true catholyke churche is continually knowen.

And forasmuch as this catholike militaunt church, of which this article entreateth, hath for the preseruation of the vnitie thereof, by the ordinaunce, and appointment of our sauiour Christ, one principal head, or chief gouernoure, here vpon earth, whiche beynge the chief vycar, and substitute of Chryst in his sayde church, doth, and ought, with other ministers vnder hym, attende, and geue heede, to the good order, and rule of the sayd militant church, (S. Peter the Apostle beynge the fyrste generall vycar and gouernoure therein, and hauing to hym, and to al his lawful successours in the apostolique sea, the gouernaunce, rule and charge thereof, chiefly committed and geuen, which in very dede, both he and they, by the continuall helpe, and assistaunce of the holye spyryte of God, from tyme to time in theyr succession, always hitherto haue done, and thereby haue preserued, and kepte the vnitie of the sayde churche) therefore al they which haue, or do refuse to acknowledge the said gouer-

noure, gouernement, and aucthozitye, cannot in any wise be accompted oz taken foz catholyke persones, but foz such as in dede are disobedyent, seditious, scismatyke, and verye wycked people, as moze at large shalbe declared in some homilies to be specially made there vpon.

¶ The exposition oz declaration of the tenthe article of the Crede which is.

The communion of sainctes. The forgeuenes of synnes.

IN thys Article be taught two speciall fruites and benefites, whych all men called of GOD, and obeying the to same, callynge in theyze wyll and wozkes, do obtayne by Godes grace, in the sayd Catholyke churche, that is to saye. The communion of sainctes and forgeuenes of synnes. And here is to be noted, that althoughe thys wozde **Sainctes**, in our Englyshe tonge signifyeth pzoperlye them that be departed this lyfe, and be establyshed with glozy in Christ: Yet the same wozde **Saynctes** (whereby in thys article we expzesse the Latyn wozde, *Sanctorum*) is here extended to signifye not onely those that be so departed thys lyfe and establyshed, but also suche as beinge in lyfe here in earth, be called into this holye assemble and churche, and be sanctified in our Sauiour Jesu Chryste. Accozdynge wherevnto S. Paule in son-

dry hys epystles, to the Roma.12.to the Ephe.1.to the Philip.4.to the Colos.1.and to the Hebrues.14.vseth the sayd word Sayncts, and so doth he in diuerse other places els.

And as touchynge the fyrst of the sayd.ii.frutes or benefites,whyche is The cõmunion of saincte That is to say, the mutual participation of sayntes, ye shall vnderstand that lyke as al the lmynge partes and members of the naturall bodye of man,do naturally communicate and be participate of one spiryte or soule whyche gouerneth the sayde body,and euery liuelye parte thereof, euen soo doe all good Chrysten men,participate of one holy ghoste,whyche alwayes gouerneth the catholyke churche,and all lyuely membres of the same, and doth geue to sondrye membres, sondry spirituall gyftes, to the intent the whole body shoulde therby be edefyed,accordyng to the saying of S. Paule in the.xii.Chapiter of hys fyrste Epistle to the Corynthyans,weere he sayeth in thys maner.

Vnicuique autem datur manifestatio spiritus ad vtilitatem. Alij quidem per spiritum datur sermo sapientiæ,alij autem sermo scientiæ secundũ eundem spiritum. Alteri fides in eodem spiritu, alij gratia sanitatem in eodem spiritu,alij operatio virtutum,alij prophetia alij discretio spiritum,alij genera linguarum,alij interpretatio sermonum.Hec autem omnia operatur vnus atque idem spiritus,diuidens singulis pro vt vult. That is to saye:

The gyftes of the holye ghoste are geuen to euerye man, to profyt other Wythall, to one is geuen thorough the spirite the vtteraunce of Wysedome. To another is geuen the vtteraunce of knowledge by the same spyrite to

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another, sayth by the same spirite: to another the gyfte of healynge by the same spyrite: to another power to doo myracles: to another prophecye, to another iudgement to discerne spyrites, to another dyuerse tongues, to another interpretation of saynges. And all these thinges worketh the selfesame spirite, deuydynge to euerye man as he wyll. By whyche place of Sayncte Paule, it is euident that all the liuelye members of the church do communicate and participate of one common spirite.

And thys participation beinge one of the hyghest beliefytes, that menne receaue in the Catholyke Churche, is accomplyshed in thys article of the communyon of Sayncte. Of whyche communion the Prophet Dauid in his cxviii. psalme doth also speake saying. *Particeps ego sum omnium timentium te, et custodientium mandata tua.* That is to saye: I am partaker wyth all suche as feare the, and kepe thy commaundementes. But besydes this foresayd participation or communion of the holy ghoste, being commune to all the liuelye membres of the churche, there is also another communyon comprehended lykewyse in thys article, whyche is the coniunctione or vnyon that all good chrysten menne haue wyth Chryste, who is the heade of the churche and who hath for hys mysticall bodye the whole churche. And of thys kynde of communion of Sayncte, S. Paule lykewyse speaketh,

in the forsayde twelth chapyter of hys fyrst epistle to the Corynthyans, saying. *In vno spiritu omnes nos in vnum corpus baptizati sumus, sine dei, siue gentiles, siue serui, siue liberi et omnes in vno spiritu potati sumus.* That is to saye: In one spyrite are We all baptized to make one bodye, Whether We be Jewes or gentyles, free or bonde, and haue all dronke of one spyrite. And lykewyse doth he in the fyfte to the Ephesians where speakyng of the same he sayeth. *Membra sumus corporis eius, de carni eius, et de ossibus eius.* That is to saye: We are membres of hys bodye (meaning of the body of Chryst) and of hys flesche and of hys bones.

And forasmuche as the most blessed sacrament of the aulter (where in by the myghtye operation of Goddes worde, is really presente in the fourmes of breade and wyne the naturall lyuynge bodye and bloude of oure sauyoure and redemer Jesu Chryste (doeth increase and worke in all them that worthelye doe receaue it, the communion and coniunction in bodye & soule of them to Chryste, and of Chryste to them, with a mutuall coniunction also in loue and charitye, of eche good man in Chryst to other. Therefore the sayd Sacrament may also worthely be called the communion of Saynctes. And so hath the fyrst parte of this article bene by good deuoute and learned menne expounded longe ago.

Nowe touchynge the seconde fruite or benefite in thys article whyche is the remyssyon of synnes, you shall vnder stand, that onely in the catholyke church,

and

and no where els the remission of sinnes is to be had. And there vndoubtedlye it is to be had: and that by two meanes, that is to wytte by baptysme, and after baptysme by due penaunce and aucthoritye of the keyes, geuen vnto the churche. And as for baptisme it washeth cleane awaye al the former synnes aswell actuall as originall: so that they shall neuer after that be imputed vnto vs. But in case after baptysme we fall in to synne then the remedy must be by the wholsome sacrament of Penaunce, whyche Sacrament is of so greate force and vertue, that howe heinous so euer oure synnes and offenses be, yet by the meane of the same, the said sinnes may be and are released and forgeuen vnto vs. And for to take away all dowtyng on oure behalfe herein, and that no man should nede to dyspayre, oure Sauioure Chryste openlye and by expresse wordes, in the twenty of Saynete John after he had breathed vpon hys Disciples, sayde vnto them, and generallye to theyre Successours. **Take the holy ghost, Whose synnes ye release or forgeue they are forgeuen or released vnto them and Whose ye Withhold or retayne, they are Withholden or reteyned.** And also with a special aucthoritye assygned vnto Saincte Peter, gaue vnto hym and hys lawefull successours, the full aucthoritie of releasyng and with holdyng of synnes, saiyng vnto hym (as it is wrytten in the .xvi. of Mathew.)

Tibi dabo claues regni celorum: quodcunque ligaueris super terram erit ligatum et in celis: et quodcumque solueris super terram erit solutum et in celis. That is to saye: Vnto thee Wyll I geue the

keyes.

Keyes of the kyngdome of heauen, Whatsoeuer thou doeste bynde vpon earth, shall also be bounde in heauen, and Whatsoeuer thou looseste vpon earth, shall also be loosed in heauen. Whych auctoryte all Chrysten men should to theyr great comforte moste gladly imbrace, and by al meanes be moste carful and warye (to the vttermost of theyr power) to kepe themselues in suche state that they maye styll enioye the fruyte of thys so comfortable a priuiledge. Wherefore good people (accordynge to the exhortation of the Prophete Ezechyell, in the eyghtenth chapter) Tourne and doo penaunce for all youre iniquityes, and youre iniquitye shall not be youre destruction. But you shall vndoutedlye (accordyng to thys article) be vnburdened of youre synnes, and made partakers of the communion of Sainctes both in thys worlde and in the worlde to come. Amen.

¶ Therposition or declaration of the eleuēth article of the Crede which is.

The resurrection of the Bodye.

CONcernynge thys eleuenth artycle, forasmuche as it may seme straunge to some men why thys word Body, is here placed in the Englysh, seyng the Latin is *Carnis resurrectionem* That is to sai. The resurrection of the flesshe. You shal knowe that in scripture

ture many tymes thys worde (fleshe) doeth signifre the hole man, as for example, where it is wrytten in the fyrst of S. Johu. *Verbum caro factum est* that is to saye: The Worde Was made fleshe, the meanynge is, that the sonne of God toke vpon hym the hole nature of man. Againe, where in the fyrst chappter of saincte Paules fyrste epistle to the Corynthyans, it is wrytten in thys maner, *Vt non glorietur omnis caro.* that is to say, That no fleshe shoulde glorye, the meanynge is that no man shoulde glorye. Lykewyse, where in the thyrde of S. Luke it is wrytten *videbit omnis caro salutare dei.* That is. All fleshe shall see the sauiour sent of God. The meanynge is, that al men shall see the sauiour sent of god. And manye tymes also thys sayde worde (Fleshe) doeth in scrypture, signifye onelye the bodye of man wythout any respect of the soule thereof, as in the fyrste Chapiter of Genesis, where Adam speakynge of hys wyfe Eue, sayth in thys maner. *Caro de carne mea,* that is: Fleshe of my fleshe, meanynge that her bodye was made of hys bodye. Lykewyse in the .xxi. of Job, where Job sayeth. *Concutit carnem meam tremor.* That is, Tremblyuge doeth shake my fleshe. meanynge there by hys fleshe hys bodye. And accordynge to thys seconde acception, thys Latyne worde *Carnis* Whyche is to saye: Of the fleshe, is taken here in thys article of the Latyn Crede, and bycause the bodye, and the fleshe, here in thys article, do signifie and meane one thyng, we may both saye, the resurrection of the body, and also the resurrection of

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the flesshe.

AND thereby we do vnderstand that at the daye of the generall dome, or Judgemente, when Chryste shall come (as in the .vii. article of thys Crede is contayned) and sytte to iudge the quicke and the deade, almightye God shall styre and rayse vp agayne the very flesshe and bodyes of all men, women, and Chyldren, both good and bad, christened and heathen that euer lyued here in thys worlde, from the begynnyng of the same, and dyed before that day. And although the sayde flesshe and bodyes were deade and buryed, yea and consumed, or by anye meanes destroyed, yet God shall of hys infinite power make them al at that daye hole and perfecte agayne. And so euery manne generally shall resume and take agayne, the very selfe same body and flesshe in substaftice, which he had whiles he liued here on earth, and so shall ryse from death and lyue agayne in the very selfe same bodie and soule whyche he had before.

At whych tyme, man thus being made perfecte in conjunction of bodye and soule shall at that daye, appeare before the hygh iudge our sauiour Jesu Chryst and there shal make an accompte of his workes, and hys dedes such as he dyd (good or euil) while he liued here in thys worlde. And for proofe that the contentes of this article are true, these authorities and testimonies bothe of the olde and the new testament, shalbe sufficient for thys present: that is to witte: the .xix. of Job. Esay .xxvi. Ezechi .xxxvii. Daniel .xii. Mathew .xxii. John .v. Rom .xiiii. i. Cor .xv. ii. Cor .v. i. Thes .iii. and .iiii. Philip .iii. and the .ii. to Timoth .ii.

¶ Therposition or declaration of the twelfte Arcicle of the Crede, whyche is.

And the lyfe euerlasting. Amen.

In these fewe wordes is the moste comfortable and ioyous knittinge vppe of this Crede, that maye be For two excellent thinges are here set fourthe to be beleued, the fyrst is **Lyfe**, whych all thynges doo desyre, the second, is the **Eternitie and continuall lastyng of it**. whiche is a thing that maketh it most pleasaunt, and most swete and most profytable. And when I do say that there is a lyfe, and also an euerlasting lyfe, I doo meane both concerning the bodye and also concerninge the soule, for vnto theym bothe this euerlastyng lyfe shall wythout any ending contynue and abyde.

But here muste ye marke that lyke as the good shall enioye for euer, thys mooste blessed estate of euerlastynge lyfe to theyr vnspeakeable comforte and gladnes, so also the noughtye and wycked shall both in bodye and also in soule receaue for euer punishment and torment incessantly, accordynge whereunto our Sauyour Christ in the .xxv. of Saynt Mathewe sayeth. *Et ibunt hi in supplicium eternum, iusti autem in uitam eternam.* That is to saye. **And they** (meanynge the noughtye and wycked) **shal goo into euerlasting punyshment but the, iuste shall goo**

into life euerlasting. And herevpon maye be gathered, that though the noughtye and wycked shall continue for euer, and haue immortalitie, yet forasmuch they to continuing shal neuer haue ioy, but euerlastyng torment of body and soule, without hope or forgyuenes, and wythout anye ende: Therefore their contynuaunce and immortalitie is rather to be called euerlastynge deathe, then euerlastinge lyfe, or lyfe at all, accordyng wherevnto S. Paule in the. vi chapiter of his epystle to the Romaynes, doth saye. *Stipendia enim peccata mors, gracia autem dei uita eterna, in Christo Iesu domino nostro.* That is to say. **The reWarde in dede of synne is death, but eternall lyfe is the gift of GOD throughe Jesu Chryst our Lorde.** So that such as haue led theyr lyues, in obedience & obseruation of Goddes commaundementes, and die in true fayth and charitie, shall then be perfectly sanctified, purified, and delyuered from all contagyon of synne, and from all corruptible and mortalitie of ỹ flesh, and shalbe perpetually glorified, and receaue both in bodye and soule together, euerlastynge lyfe whych lyfe euerlastyng, though it passeth all menes wittes, to expresse howe pleasaunt and ioyefull it is and that mannes capacitie, can not comprise and vnderstand the same, (as S. Paule witnesseth in hys first epystle to the Corinthians the. ii. chapter saying: **That Whiche the eye hath not sene, nor the eare hath not herde nor hath not entred into mans harte, GOD hath ordeyned for them that**

that loue hym. Yet holy scrypture speakethe of it after our capacitie and intelligence, but farre vnder the worthynes & excellency thereof, For the prophet Esay sayeth, in the, xxv, chappter **Euerlastynge gladnes shalbe ouer their heades, they shall haue ioye, and gladnes, sorow and wailing shal forsake them.** And saynt Jhon in the seuenth chappter of hys Apocalypse sayeth. **God that sytteth on his throne shal dwel ouer them.** They shall not hunger or thyrste any more, neyther sonne nor heate shall hurte them, for the lambe, that is in ỳ myddes of the throne, shall fede them, and bring thē to the fountaynes of the water of life: And God shal wype away all weapyng & teares from theyr eyes, death shall endure no longer. There shalbe no wailing, nor crying, nor sorowe any more: Yea there is no ioye or comforte, that can be wysshed for, but it is there most plentifully, There is true glorye, where prayse shalbe without errour or flattery. Ther is tru honour which shalbe giuen to none, onles he be worthy, there is true peace, where no man shalbe molested or greued, neyther by himselfe, nor by others. There is true and pleasaunt felowshype where is the company of blessed angels and the elect and chosen sainctes of God. There is true and perfect loue, that neuer shall fayle. For all the heauenly company is linked and fastened together, by the bond of perfect charitie: whereby also they be vnited and knite to almyghty God euerlastyngly.

Fynallye there is the true rewarde of all Godlynes, God hym selfe, the syght and fruition of whõe is the ende and rewarde, of all our belefe, and of all our good workes, and of all those thinges whyche were purchased for vs by Chryst, He shalbe our sacietie, or fulnesse, and desyre, he shalbe our lyfe, oure helth, our glory, our honour, our peace, our euerlastinge rest and ioye, He is the ende of all oure desyres, whome we shall se continually, whom we shal loue most feruently, whom we shall prayse and magnifie incessantly, and world wythout ende.

And forasmuch as moste irmely and wythout al dout we beleue all the foresaid articles of this crede and euery thing concernyng the same, and in them comprehended to be most true: And moreouer for ỳ we lykewyse beleue al thynges whych concerne eyther our creatyon, redemptyon, or sanctyfycation of the heuenly father, by hys sonne, and with the holye Ghost, to be fully wrought, and that they shal moste certenly through the mercye of God, come vnto vs. Therefore in the ende of this crede we saye, Amen whych is a worde confirmyng a saying, and a prayeing that it maye soo be allowed and establyshed, the very significatyon of whyche worde beyng be it so most certaynelye.



Forasmuch as there are nowe two partes performed of the promisse made vnto you in the preface of this worke, it is to witte, of the acception or takynge of this worde **Faithe**, and also of the articles of ỹ creed with expositiõ, or declaration of the same The next matter to be set forthe and declared, is the treatyse of the. vii. Sacramentes, with their expositions. And forasmuch as it is expediente before the specyall intreatye thereof, to speke somwhat, aswell of the significatiõ of this word **Sacrament**, being taken in his generaltye, as also to define in specyaltie how this word **Sacrament**, shalbe taken and vnderstanded here in this treatyse, therefore here in the begynnyng, these two thinges shalbe set fourth and opened vnto you.

And as concernyng the fyrst, ye shall vnderstand that this worde **Sacrament**, is diuersly taken, for amongest them that haue a respect to the proprietye of the Latin tounge, & do seke the significatiõ therof in prophane writers, **A Sacrament**, among other signyfications, is principally called, an obligation or pro-

promyse made and confyrmed by an othe, of whych thing S. Augustine in his. clxxxi, Sermon maketh mention. And amonges them that hau a respect vnto scripture, and the writers thereof, a Sacrament doth signifye a mistery, that is to say, a secret or hydden thing appertaynyng to the religyon, and soo beyng considered, it is some tymes taken in a more larger signifycation, and sometymes in a more strayter: and beyng taken in the larger signifycation it dothe sygnyfye euery secrete mysterye appertaynynge to religyon, and euery holy thinge hydden, thoughe it be not a sygne or token of another thyng, as whē we vse to name and saye, the sacrament of the godheade, meanyng thereby the very godhead it selfe, whyche is a hydde and secrete thynge, and yet not a sygne or token of any other thyng. And in thys sygnifycatyon alio S, Paule doth vse it in the fyrst Chapyter of his epystle to the Ephesyans, where he saythe that God hath reueyled or opened vnto vs the Sacrament of his wyll, meanynge there (by the Sacramente of his wyll) the secrete eternall wyl of God, wherby he appoynted from the begynnyng, that the Gentyles should be incorporated, and made partakers of hys promys in Jesus Chryste in whome we all haue trust, and in trust, haue an accesse by faythe vnto him And lyke wisehe doth in the thyrd chapter of his first epystle to Tymothe, wher he wryteth in this maner. Et manifeste magnum est pietatis Sacramentum, quod manifestatum est in carne, &c, That is to say, **And vndoutedly greate is the Sacrament of godlynes Whyche is the Wed in the flesche.** &c. Meaning thereby, that christ hym

hym selfe is a great Sacrament of godlines. for that he beyng the inuisible sonne of God, is manifested or opened in the flesshe.

And this worde sacrament, beynge taken after the strayter maner or acception, (in which mooste cõmonly it is, it signifieth the sygne of a holye thynge, which beareth the similitude or likenes of the thinge whose sygne it is. After whych sort the signes and figures of the olde testament, are called sacramentes, & so the auncient fathers, speakyng of the sygnes of the olde testament do vse commonly and frequently to name them. Accordyng wherunto, S. Augustine in the .xiii. Chapyter of his .xix. boke agaynst Faustus doth say. *Prima Sacramenta que obseruabantur et celebrabantur ex lege prænunciatiuaerant Christi venturi*, That is to saye. The fyrst sacramentes Whyche Were obserued & celebrated by the lawe, Were prenuncyatyue of Chryst to come. Nowe to consider the sygnyfycation of thys worde sacrament, as it shalbe consydered and vsed in this treatryce, (which is ỹ most strayte st signification of al other,) ye shal note, that it being so takẽ, is defined after this sort, That is to say A sacrament is a visyble signe of an inuisible grace of God, whych grace God effectually and certenlye, doth worke in it, so that the same be duelye handled, and not vnworthely receaued. Accordyng to whych diffinition, and the worde sacrament being so taken there are, vii. sacramentes of the churche and no moo it is to wytte: Baptisme, Confyrmation, Penaunce, Eucharistie (or the sacramente of Aultare) Order, Matry-

Matrymonye, and extreme vnction. And these seue̅ to be such sacramentes, and misteryes, and so truely and properly to be accepted and taken, the olde auncient fathers of the catholyke churche, haue prudētly and godly obserued, & noted especyally, for that they so be sensible signes of the inuisible grace of god, that they both beare the ymage, or similitude, and be also the cause of the inuisyble grace of God that is geue̅. Whych to make more playne and manifest vnto you let vs for declaration hereof consyder external thynges. We know that externall thinges may somtimes be consydered as done for them owne selues, and the same externall things may also be considered as doe̅ for other thynges, to be signified and noted by them in that respect in which they are in dede and be called signes or tokens. As for example, a ryng is sometyme geuen not as a sygne or token of an other thing but onely for it owne self, & sometymes it is geue̅ as a conuenyent and fytte sygne or token of fidelitye, as whan the Lorde doth geue vnto his vassall a ryng, for a token of the inuestiture of possession or lyuerye of hys fee or gyfte, whych ryng beyng so gyuen and receyued, the vassall not onely is asserteyned of the beneuolence or benefyt receiued of his Lord, but also there is contracted and made thereby, betwene the sayd vassall, and his sayde Lorde, a certayne couenaunt and bargayne, so that the sayd vassall, hauing receaued the same ryng, maye saye, I haue nowe a tytle of inheritaunce, and not a ryng onelye. After the same maner must you thinke and beleue (whych is the cheife poynt in this matter) that our lorde Je-

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as Chryst, did chose and ordayne signes, by whych God in the vertue of his worde, might cure or hele our synnes, and (as it were) inuest vs of his grace and bynde vs vnto him by a spirituall bond or coue naunt. For so commonly it semed good to God almyghty, by sensyble thinges, and signes to leade & traine vs to inuisible and spiritual things. And such also is the dulnes of our vnderstandyng (being deryued vnto vs from our fyrst parentes, Adam and Eue, through theyr transgression) that of our selues we are not able to ryse vp, or clymbe to the knowe ledge of God, or by the force of our reason, to attaine to the knowledge of gods wyll, in releasynge or forgeuynge synnes.

Wherefore God alwayes both by wordes and also by outward or externall signes, hath dealt with vs, whereby he myght open or manifest him selfe vnto vs, and also declare hys wil by the same. In somuch that wher as in olde tyme God by many means & by sondry waies did speake in his prophetes & gaue counsayle, as by worde, by the lawe, by sygnes and wonders, he hath nowe last of all spokē in or by his onely sonne our lorde, whome his will was to take our flesh on him and be crucified for vs, that we casting our eyes and considerations vpon him, being made lyke vnto vs visible, palpable, and as a moste myghty sygne, set and geuen of god, and hearynge hym speake, myght begyn in him to know god, beleue and put our whole confidence in god, & finallye to loue god aboue all thinges ells. For in hym the power, wysedome, and goodnes of God, doe shyne

most perfectly and clearely, in whome the fulnes of the diuinite doth dwell corporallye. And by what signe els could God more myghtyly or effectuallye haue declared that he had a special care for vs, thē to sēd his son & declare, that whosoeuer beleueth in him perisheth not but hath euerlasting lyfe. And for that al the vertu & effect of the passiō of our sauiour Jesu Chryst (as much as concerneth vs) doth consiste in the application thereof (that is to witte that wee may be made partakers of that grace, whych chryst on the Aultare of the Crosse, deserued or meryted vnto vs by hys death,) for thys sayde entente and ende, Chryste hymselfe hathe vouchesaued to leaue behynde hym certayne Sacramentes, whyche he hathe confyrmed and establyshed vnto vs by hys worde and promyse, that by the dewe and lawefull vse of them, we myght knowe, and be assured, the fruite of his passion effectually and moste certenly to be imparted and cōmunicated vnto vs. True it is that without any maner of visible forme he could indewe vs with his grace, but because we are carnall and very dull to comprehend spirituall things, and the force of our soule beyng weakened and combred with the clogge and busy worckyng of our corrupte body, we often tymes fal from faith hope and charitie. Therefore the fraylenes of our flesh muste vnder a visible forme be repayred, styred vp instructed nourysshed and comforted. And least anye man should doute of the vertue and efficacy of the vysyble Sacramentes, God hathe added to the visible

signe, hys worde of promyse: and moreouer at the begynnyng when Sacramentes were fyrst mynystred, he adioined manifest visions and miracles, to the intent that such thyngs as we once se done, we should with an earnest fayth beleue, by ỹ same spirit of Chryst, dayly to be done in the same sacramentes As to induce the with most constant faith to beleue that when thou art baptized, the holy Ghost dothe come vpon the, the holy Ghost dyd therfore appeare vpon Chryst in the forme of a Doue when he was Baptysed. And that thou shoudest likewise beleue that when thou art confirmed, the holye Ghoste is geuen the for thy strength and force. Therefore vpō the Whytsonday amonge the Apostles, ther was made a great sounde and there dyd appeare clouen tongues as fyre, syttyng vpon the apostles. As likewise also (Actes the. ix.) by the inpositiō of Paules hands vpon such as were before that time baptised the holy Ghost came vpon them, yea and they prophesyed. And so likewyse concerning the other Sacramentes: whych euident tokens and sygnes dayly nowe to be repeted is not nede, for that a good and stronge fayth must here serue, which vtterlye would decaye and vanyshe awaye, yf that we wold not beleue the force and vertue of the Sacramente hauing Christes wordes adioyned vnto it, vnlesse euer a manyfest myracle must thereat be wroughte vnto vs.

The Sacramentes therefore of the newe testamente, are especially for this intent instituted, that

they myght be certayne and effectuall signes to our outward sence, of the wyll and grace of god, admonyshyng and instructing vs, most firmely to beleue that, that thing which we see outwardly done by a visible signe, is effectually wrought inwardly by ỹ vertue of God). And they are also most ready remedies against synne, and do farre passe those of ỹ olde law. For they were the shadowes of things to come and as sygnes and fygures were abolyshed. Chryste after his comming hauing fulfilled them, and they were therfore abolished, because they were fulfilled But these of the new testamēt were instituted, both as greater in vertue, better in profyt, easier in ministration, and fewer in number (as being but seuen) and that they should not onely signifye, but pourge and sanctifie also. In euery of which seuen sacramentes, the minister or dispenser of the same, doth not execute in his owne behalfe or name, but doth represēt the person of our sauiour Jesu Christ to whom be honour and glory. Amen.

Of the Sacrament of Baptysme and therposition or declaration thereof.

BEcause the Sacramēt of Baptisme, is in order the fyrst of al Sacraments, and the gate or entrye by whych we must and doe entre into the churche and vnto the other sacramentes thereof, to obteyne remission of our synnes, and is a thing so necessary, that withoute it no man can enter into the kyngdome of god, as Chryste in the thyrde chapiter of S, Johns gospell doeth playnely testify sayinge, *Nisi quis renatus fuerit exaqua spiritu sancto, non potest introire in regnum dei* That iō to saye. **Excepte one be borne agayne of Water and the holye ghost, he can not enter into the kyngdome of God.** Therefore in this number of, vii, Sacramentes, the Sacrament of Baptisme for these respectes shal occupy the fyrst place.

For the better vnderstandyng whereof, ye shall emongest other thynges consyder and note foure poyntes.

Fyrst ye shall note that in the Sacrament of baptisme there are certayne formall wordes necessarye and requisite to be vsed in the ministration thereof Second that in the sayde Sacrament of Baptisme besydes the sayd formal wordes there is required also an outward visible thing or element to be concurrunt therwith, Thyrde is to be considered, the vertue force, and effect of the sayd Sacrament. And iiii, is to be declared, what rites solēpnities, or ceremonyes,

remonyes, are required for the dewe administratiō of the sayde Sacramente. Nowe concernynge the fyrst of these foure thinges to be noted in Baptisme ye shall know that oure sauyoure Chryste, when he did send his apostles to preach throughout the hole worlde, he dyd saye vnto them, as is testifyed in the xxviii. Chapiter of Sayncte Mathewes Gospel. *Data est mihi omnis potestas in cel. et in terra, euntes ergo docete omnes gentes baptizantes eos in nomine patris, et filij, et spiritus sancti.* that is to say. All power is geuen vnto me in heauen and in earth go you therfore and do you teache all nations baptizinge them in the name of the father, of the sonne, and of the holie Ghost. By whych playnely appeareth, that our Sauioure Chryste, in his commissyon geuen vnto hys apostles, dyd prescribe certayne formall words vnto them, whiche they in administration of Baptysme should vse, accordyng whervnto the minister of the Church beyng therin the successour of the Apostles, doeth and must vse in the administratiō of the Sacramente of Baptisme these formal words. I doe Baptise the in the name of the father, of the sonne, and of the holy Ghost, and this muche for the fyrst poynte. For the seconde poynte considered in Baptisme, ye shall note the specyall words of our sauiour Chryst in the forsayd iii. Chappter of Saynt Johns Gospell, where speakyng of regeneration or Baptisme, he vseth these words. *A qua et spiritu sancto,* saiing. *Nisi quis renatus fuerit ex aqua & spiritu sancto nō potest introire in regnum dei,* wherby it is euidēt ẏ water which is

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a visible element, and an open thing, is a substātiall parte of baptisme, & must nedes be concurrēt with ỳ formall wordes vsed in the administration of Baptisme. Accordyng wherevnto we do reade in ỳ. viii. chapter of the actes, that whē Philip, which was one of the seuē deacons (actes vi) had conuerted vn to the fayth of Chryste a certayne noble man beyng in greate authoritie and offyce with Candace the Quene of Ethiope, he dyd baptyse the sayde noble man with water, so that water is required in baptisme. The lyke whereof appereth the. x. Chapter of the actes, where it is euident that Saynte Peter, the apostle, baptized in water one Cornelius a Centuryon and others with hym.

Touchyng the thyrd thing to be considered in Baptisme which is the vertue, force, and effect therof, ye shall know, that the forgyuenes or remissyon of synnes, and the grace of the holy ghost, is the vertue, force, and effect of baptysme, as is manyfeste in the second chapiter of the actes, where the blessed apostle S. Peter saieth thus. *Penitentiam agite, & baptizatur unusquisque uestrum in nomine* IESV CHRISTI, *in remissionē peccatorum uestrorum. et accipietis donum spiritus sancti*, That is to say. Do you penaunce, and let euery one of you be Baptised in the name of Jesu Christ in remission of your synnes, and ye shall receaue the gyfte of the Holye Ghoste. Thys effect and grace hath thys Sacrament of baptisme by the vertue and worckyng of almighty God therin by hys minister, accordyng to hys owne promise

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annexed & adioyned to this Sacrament, as plainly appeareth in the. xvi, chapter of S. Marke, where Chryste geuyng commission to his Apostles to goe in the whole worlde to preach the gospel saith these wordes. *Qui crediderit et baptisatus fuerit saluus erit.* that is to say. **Who shall beleue and be baptysed shalbe saued.** And as concernyng the, iiii, thing to be considered in baptysme, ye shall note that albeit of late some haue vntruely preched, and reported that the maner of baptisyng or chrystenyng, now vsed in the Churche, is not the same which was vsed in the primatiue Churche, but hath bene of late yeares inuēted and deuised, yet the auncient fathers both of the Greke & of the Latin Churche haue in theyr workes declared the contrarye, for proofe whereof emonges many other, ye shall reade Denyce the Areopagit in his boke *De ecclesiastica hierarchia*, in the title, *De perficiendis in baptismate*, of whose authoritie none nedeth to doute, seyng that S. Luke in he xvii of the actes makethe mention of hym, ye may reade also S. Cipriā in his fyrst boke and xii, Epystle wher he sayth thus. *Oporte, uero mūdari et sanctificari aquā prius a sacerdote ut possit baptismo sua peccata hominis qui baptisatur abluere*, that is to say. **The Water must first be made cleane & sanctified of the preist that it may clēse the sinnes of him that is baptised.** Reade also S. Ambrose in hys treatise, *De ijs qui initiantur misterijs*, and in his first boke also *De sacramentis*, And yf you list rede Chrisostom in his Homely entituled of Adam & Eue, where amōgest diuerse other his notable sayinges ye shal find these

wordes

wordes folowing. *Illud etiam quod circa baptizandos in vniuerso mundo sancta ecclesia, siue sunt parvuli siue iuuines vniformiter agit, non ocioso contemplemur intuitu, quod cum ad generationis veniunt sacramentum non prius fontem vite ingrediuntur quam exorcismis et exufflacionibus clericorum, spiritus ab eis immundus abigatur.* That is to saye: Thys thyng also Whyche the holye Churche thorough the hole Worlde vniformelye doeth practyse in personnes that are to be baptyzed, Whether they be litel chyldren, or yong folke, let vs, not Wyth idell consyderation beholde, howe that When they do come to the Sacramente of regeneration or baptysme, they doo not enter into the funte of lyfe before that the vncleane spirite be dryuen aWaye by the exorcismes, and exsufflacions of the clerkes or ministers. Agreable where vnto S. Austyne in hys second boke *De gratia Christi*, And in his. xl. chapiter dothe say thus. *Ipsa sancte ecclesie sacramenta que tam prisce traditionis auctoritate, concelebrat, satis indicant parvulos a partu etiam recentissimos per gratiam* CHRISTI, *de diaboli seruitio liberari, excepto enim quod in peccatorum remissionem, non fallaci sed fideli misterio baptizantur, etiã prius exorcizatur in eis et exufflatur potestas contraria, cui, etiam verbis eorum a quibus portantur, sese renunciare respondent.* That is to say The very Sacramentes of the holy churche Which the by so olde or auncient tradition, together With other doth celebrate, sufficiently do declare, yonge chyldren, euen most newly or frechely cummen from byrthe, to be by the

grace of Chriſt, deliuered from the ſeruyce of the deuyll. For beſydes that they be baptiſed, not With the deceatefull, but With the true miſterie, there is alſo fyrſt in them exercyſed, and exufflate the contrarye power (meanynge thereby the Deuyll) Which contrary power the childre (by the Wordes of them ẏ did bere thē) make aunſWere that they do renounce it.

The ſame S. Auguſtyne alſo in the. iiii. boke, C. xxiiij. Chappter of his worke intiteled. De baptiſmo contra Donatiſtas Wrytten in this maner. Et ſicut in illo latrone, quod ex baptiſmi ſacramento defuerat compleuit omnipotentis benignitas, quia non ſuperbis vel contemptu ſed neceſſitate defuerat. Sic in infantibus qui baptizati moriuntur, eadem gratia omnipotentis implere credenda eſt, quod non exa impia voluntate, ſed ex etatis indigentia, nec corde credere ad iuſtitiam poſſunt, nec ore confiteri ad ſalutem, ideo alij pro eis reſpondent, vt impleatur erga eos celebratio ſacramenti: valet vtiq; ad eorum conſecrationem, quia ipſi reſpondere non poſſunt. That is to ſaye: And as the benignitye of the almyghtye dyd fulfyll in the theſe (ſpecially mentioned in the. xxiii. of ſaint Luke) that thyng Whych Wanted, as touchyng the ſacramente of Baptyſme, becauſe it Wanted not, of pryde, nor of contempte, but of neceſſitie. So the ſame grace of the almyghty, muſt be beleued to fulfyll that thynge in infantes, Who do dye being baptiſed: Whyche they, not of Wycked or noughtye Wyll, but of lacke of age, neyther With hert Were able to beleue to

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iustice, nor with mouth confesse to saluation, by reason wherof other do aunswer for them, that the celebration of the sacrament (meaning Baptysme) maye be fulfylled towardes them, whiche in dede is auaylable to theyr sanctification, because they cannot aunswere.

Nowe this sacrament of Baptisme beyng instituted and ordeyned by our Sauyour CHRISTE, in the newe testament: and the effecte and vertue of ỳ same beinge the forgyuenes of sinnes: and finally it not only appertayning to all suche as haue the vse of reason, who thereby haue all kynd of synnes, both oryginall and actuall, commytted and done before theyre baptysme, clearelye taken awaye from them: but also appertaynynge and beinge offered vnto infantes, who beinge borne in orygynall synne, haue nede to be chrystened, and beynge offered in the fayth of the churche do both receaue the forgyuenes of theyr sinne and also suche grace of the holy ghost, that yf they dye in the state of theyr infancye, they shal by the sayd baptisme be vndoutedly saued. We shall note (touchynge thys oryginall synne in infantes) that as the said infantes do take of theyr parentes theyr orygynal and natural qualytyes, euen so they receyue from them, orygynall synne, by whych they are made the children of the yre of GOD, and by the same haue a naturall inclynation to synne, by lustes and desyres, whych in further age and tyme, sensybly do moue and stycre them to wyckednesse. For althoughe the parentes be neuer soo

cleane purged, and pardoned of theyr original synne by baptysme, and grace geuen in the same, yet neuertheleſſe the chyldren of them begotten, be conceyued and borne in orygynall synne. Example we may take of corne, whyche thoughe it be neuer ſo cleane winowed and purged from the chaffe, yet if it be caſte into the grounde and ſowen, the newe whyche ſpryngeth of it, is full of chaffe agayne, vntil it be alſo winowed and cleanſed: So likewiſe the children of chriſten mē be ful of the chaffe and corruption of orygynal ſynne, vntyll that by baptyſme, they be waſhed, clenſed, and pourged from the ſame as theyr parentes were.

AND althoughe certayne here ſyes haue ryſen vp and ſpronge in oure dayes, agaynſt the chryſtenynge of infantes, yet as the auncient fathers, and holy doctoures, of the church do teſtify, the vniuerſall conſent of the churches in all places, and at all tymes vſynge, and frequentynge the Chryſtenynge of infantes, is a ſufficient wytnes and proſe, that thys cuſtome of the Church in baptizynge of infantes, was vſed by Chriſtes Apoſtles them ſelues, and by them geuen vnto the churche, and in the ſame hath bene alwayes continued euen vnto theſe dayes. And this cuſtome and perpetual vſage of the churche, euen from the begynnyng is agreable with the ſaying of S. Paule. Ephe v. Chryſt loued hys Churche, and hath geuen hym ſelfe to the death for hys Churches ſake, to ſanctifie her and make her holye, in cleanſynge her by the fountayne of Water in hys Worde

worde. &c. So that no man is nor canne be of thys Churche, but he whych is clensed by the Sacrament of Baptisme: Lyke as the texte before aledged sheweth, where Chryste sayethe: **Whosoeuer is not borne agayne of Water and the holye Ghoste shall not enter into the Kyngedome of Heauen.** Wherefore seing that out of the churche, neither infantes, nor no man els cã be saued, they must nedes be chrystened and clensed by baptysme, and soo incorporated into the Churche. And as the infancye of the chyldren of the Hebrues, in the olde testamente, dyd not let, but that they were made partycipante of the grace and benefytte geuen in Circumcision.

Euen so in the newe testament, the infancye, of Chyldren doth not let, but that they may and oughte to be baptyzed and so receiue the graces and vertues of the same.

AND albeit baptisme be of thys greate efficacy, yet ye shall vnderstand, that there remayneth in vs that be baptized, a certayne infirmitie, or inclination, to synne, called concupiscence whyche by lustes, and desyres, doth moue vs many tymes to synnes, and wickednes, neuer theless, almyghtye God of hys greate mercy and goodnes, hath geuen vs such garce in this hys holye Sacrament, of baptysme, that such carnal and fleshly lustes and desyres, shall not, ne can in any wise hurte vs excepte we do fyrst consent vnto them. By whyche grace also we be made more strong, and able to resist, and withstand the sayd concupyscences

and

and carnall desyres, than an other man is that neuer was christened.

BVT thys shall you note by the waye, that chyldren, or men, beyng once duely baptyzed, ought not in any wyse (as the Anabaptystes haue taught) to be baptized agayne, for Sainct Paule in the sixte chapter of hys Epystle to the Hebrewes sayth thus. *Impossibile enim est eos qui semel sunt illuminati, gustauerunt etiã donũ ecleste, et participes facti sunt spiritus sancti, gustauerunt nichilominus bonum dei verbum, virtutes que seculi venturi, et prolapsi sunt: rursus renouari ad penitentiam.* That is to saye: Impossible in dede it is, those who once be illuminate, and also haue tasted the heauenlye gyftes, and haue bene partakers of the holye Ghoste, and haue tasted besides the good Word of God, & the vertues or power of the World to come, and be fallen: to be renewed agayne vnto penaunce. Where, (by suche renewynge) Saynt Paule vnderstandeth baptysme.

AND because aswel thys sacrament of baptysme, as all other sacramentes instituted by Chryste, haue all theyr vertue, efficacye, and strength by the worde of God, whyche by hys holye spirite, worketh all the graces and vertues, whyche bee geuen by the sacramentes, to all those that worthelye receyue the same: Therefore wee muste vnderstande and knowe, that although he whyche doeth minyster the sacrament, be of a synnefull and euyll conuersation, yet the vertue and effecte of the sacrament, is therby nothynge, dymynished or hurted, neyther in infantes, nor yet in them

them whyche beynge endued wyth the vse of reason, come there vnto truely contryte, and penytent of all theyr synnes done before, beleuynge, and confessynge all the articles of the Crede, and hauyng asure fayth and truste in the promysses of GOD of remyssyon of theyre synnes, and purposynge euer after to lyue a chrysten lyfe.

FINALLY ye shall note concerninge thys Sacrament of Baptysme, that it may well be called, a couenaunte betwene GOD and vs. whereby GOD testyfyeth, that he for hys sonne Chrystes sake, iustifyeth vs, That is to say: forgyueth vs our synnes, and indueth vs with his holy spirite, and gyueth vs suche graces, that thereby, we be made able to walke in the workes of Justice, ordeyned by God to be exercised of vs in thys presente lyfe, to the glorye and prayse of GOD And so persseuerynge, to inioye the fruite of the lyfe euerlastynge. And we agayne vpon our parte oughte most dilygently to remember and kepe the promysse, that we in baptysme haue made to almyghtye God, that is, to beleue onely in him, onely to serue him and obey hym, to forsake al sinne and the workes of Satan, to mortify our affections of the flesh, and to lyue after the spyrit in a newe lyfe. Of which promyse and couenaũt by vs made to GOD S. Paule putteth vs in remembraunce, saying. Rom. vi. **Know ye not that all We whyche are baptyzed in Jesus Chryste, are baptyzed to dye wyth hym: for We be buried With hym, by baptysme to dye, that lykewyse as Chryste Was rayled vp fro**

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death by the glorye of his father: euen soo we ꝯ
shoulde walke in a newe lyfe. By the whyche
wordes, S. Paule gyueth vs to vnderstand that all
we whyche be baptized in CHRIST, That is to saye:
whyche are incorporated into the mysticall bodye of
Chryste, haue professed and bounde our selfe in Bap-
tysme, to dye from synne, and vtterlye to abstayne
from the corruption of our olde synnefull lyfe, and to
walke and procede in a newe life of grace, and the spi
ryte, into the whyche we are called by the worde of
GOD, and by fayth, and due receauynge of thys holye
Sacrament, are broughte and set into the same.

¶ Of the Sacrament of Confyrmation and the exposition or declaration therof.

HAVING last entreated of the Sacra-
mente of Baptysme, by the whych al
maner of synne, alwell originall as ac
tuall, is remytted, and the holy ghost
therein geuen, whyche doeth regene-
rate vs into a newe creature, & dothe
thereby so weakē & attenuate ỳ fome, or rage of cōcu-
piscence in vs yea & so helpe ỳ weaknes of our corrupt
nature, that the sayd fome of concuppyscence can in no
wyse hurte vs, excepte we wyll agayne consent vnto
synne, mete and conuenient it shalbe to intreat of cō-
fyrmation, whych is the seconde Sacrament, aboue
touched and rehearsed. For albeit that the Sacra-
ment of Baptysme alone, to all such as haue receaued

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the same, and bene therby regenerated by water and the holy ghoste, is sufficient to saluation and to bring them to heauen, if in that state of innocencye recouered and gotten by baptysme, they shoulde by and bye depart thys worlde. Yet yf they hauing passed the red sea, shoulde entre into the great wylderneſſe, and deserte of thys large and miserable worlde, in asmuche as they shoulde encountre, & haue muche to do, wyth theyr outewardde and inwarde enemyes, aswell the fleshe, the deuyll, and the worlde, before they shoulde come to the lande of promyse, requisite and expedient it were for them to be armed at all pointes and made apt vnto the battayle, and to abyde all assautes that theyre enemyes woulde go aboute to make agaynste them.

IN CONSIDERATYON whereof, likewyse as in the olde testament, almyghtye GOD was beneficiall and good to the chyldren of Israel, whome he caused safelye to passe the red sea, drowning theyre enemies, and comfortynge the sayde Israelytes manye wayes aswell in spreadyng abroade ouer them the cloude in the daye, for theyre protection, as geuynge them fyre, to lyght them in the nyght, ouer and besydes the feadynge of them wyth celestiall fode, and refreshyng of them with water that yssued oute of the harde rocke. So our blessed Sauioure IESVS CHRIST, hauynge fulfilled the fygures and shadowes of the olde lawe, doth after baptysme, gyue vnto hys Israelytes ỳ chrysten people, dyuerse giftes of the holy Ghost, and manyfolde graces, whereby he doeth holde vp, and confyrme, or make stronge hys sayd people, that they are

able, to abyde & to ouercome all the assautes of theyr enemyes, and amongeste other he geueth vnto them hys holy Sacramentes, of the whych confyrmation is one succeadyng in order after Baptysme.

CONCERNYNGE thys Sacrament of Confirmation (albeit the heretykes in our tyme haue folishelye, busely, and malitiouslye gone about to defase it, scantlye takynge, or allowinge it for a ryte or ceremonye, and vtterlye denying it to be a Sacrament) yet euer in the catholyke Churche, and amongest the faythful Chrysten people it hath bene (as in dede it oughte) taken, accepted, vsed, and allowed for a Sacramente, yea and for one of the seuen Sacramentes to. For the prose wherof, besides the testimonies of the said faith of the catholyke Churche, and of the most holye, and most auncient fathers therof, we haue diuerse moste playne and euident open places of Scripture, by continuall vsadge, acception, and interpretation, so allowed, ratifyed, and approued. And fyrste ye shall for prose thereof hane the testimonye of S. Luke, in the viii. chapter of the actes, where he sayth thus.

Cum autem audissent Apostoli qui erant in Hierosolimis quod recepisset Samaria verbum DEI, miserunt ad eos, Petrum et Ioannem: Qui cum venissent orauerunt pro ipsis vt acceperent spiritum sanctum (non dum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Iesu (tunc imponebant manus super illos, et accepiebant spiritum sanctum.

That is to say: And When the Apostles Whiche Were at Jerusalem, had heard that Samaria had receaued the Word of God, thei dyd sende vnto them Peter and John: Who When they Were commen dyd praye for them that they

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might receaue the holye ghoste (for as yet the holy ghost was not comen into any of them, but onelye they were baptised in the name of oure Lorde Jesus) then they dyd put or laye their handes vpon them, and they didde receaue the holy ghoste.

Accordynge where vnto S. Luke in the .xix. chapter of the Actes, sayeth thus: *Factum est autem cum Appollo esset Corinthi vt Paulus (per agratis superioribus partibus) veniret Ephesum et inueniret quosdam discipulos, dixitq; ad eos. Si spiritum sanctum accepistis credentes? At illi dixerunt ad eum. Sed neq; si spiritus sanctus est audiuimus. Ille vero ait in quo ergo baptisati estis? qui dixerunt in Ioannis baptismate. Dixit autem Paulus. Ioannes baptizauit baptismo pœnitentie populum, dicens, in eum qui venturus erat post ipsum vt crederent, hoc est in Iesum, hijs auditis baptisati sunt in nomine domini IESV, et cum imposuisset illis manus Paulus, venit spiritus sanctus super eos et loquebantur linguis et prophetabant* That is to saye: And it came so to passe when Appollo was at Corynth, that Paule (hauynge trauayled thorough or passed the ouer partes of the countreye) dyd come to Ephesus, and dyd fynd there certayne disciples and he demaundynge sayd vnto them. Haue you since you beleued receiued the holy goste: And they answerynge saide no, nor yet haue heard whether there be any holi ghoste at all, Then Paule sayde: In whome then are ye baptized: and they sayde: in the baptisme of John. Then Paule sayde: John did baptise

the people wyth the baptysme of Penaunce: tellyng them, that they should beleue in hym that shoulde come after hym. That is to saye, in Jesus, these thynges beynge heard they were baptysed in the name of our lorde Jesus And when Paule had layde hys handes vpon them, the holye Ghoste came vpon them, and they dyd speake wyth tounges and dyd prophecye.

By whyche auctho*r*itye*s*, beyng of al catholyke wri-ters vnyformely euer taken and vnderstande of thys sacramente of Confyrmation, it appeareth moste manifestly that by the outwarde visible sygne of impo*s*y-tion o*r* layinge on of the handes after baptysme, not onelye grace is genen and conferred, but also the spy-ryte of grace it selfe, accordynge whervnto we reade in the .xx. chapter of Saynt Johns Gospell, that our Sauiour Chryst, albeit after hys resurrection he dyd breath vpon hys apostles sayinge, take you the holye Ghoste (whyche yet neuertheless in some degre they had receyued before in baptysme) yet for all that oure sayd sauiour being readye to ascend into heauen: did promysse to hys Apostles and by theym to all that by baptysme shoulde bee regenerate, an other gyfte saying. Luke. 24. *Ego mittam promissum patris mei in vos, vos autem sedete in ciuitate quoadusque induamini virtuti ex alto.* That is to saye: I wyll sende into you the promyse of my father, doo you sytte or tarye in the Citye vn-tyll

tyll ye be indued wyth vertue from aboue.
Lykewise (as is testified Actorum.i.) Our Sauiour (hauyng eaten with his apostles and hauing bidden them to tarye at Jherusalem, and not to depart from thence, but looke for the promysse of God the father) sayeth: *Accipietis virtutem superuenientis spiritus sancti in vos. &c.* That is to saye. **Ye shall receaue the vertue of the holy ghoste commynge vpon you.**
Ann thys gyfte so promysed, was performed moste euidently vpon Whitsonday by visible signes and tokens seetlye resemblynge, and lyuely answerynge to thys sacrament: wherein ye may consider that as in baptysme the holye ghost came downe in the fourme of a Doue, declaryng there by that as the Doue is of all other, symple and innocent, so by Baptysme innocency is purchased and obtained: So firy tonges beyng sent downe vpon the Apostles on Whitsondaye, dyd signifye the ardente zeale, and greate boldenesse that the apostles and chrysten people shoulde haue to expresse and declare theyr profession and fayth. Therfore, as in baptysme we are tegenerate to lyfe, so by confyrmation succedynge baptysme, we are armed & strengthened to fight and battayl. In baptisme synne is forgeuen and grace is geuen, in confyrmatyon the grace geuē, is encreased. In baptysme we do profesle the faythe and religion of Chryste. In confyrmation we haue grace and ayde boldely to mayntayne and to stycke to the same, so that he which is baptised and confyrmed, hath more aboundant grace and glowe then he whych is baptised onely. Ensample hereof we haue in the apostles. For Peter the head of the apo-

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postles although he had sene CHRISTE, tasted also of hys glorye in the mounte, had harde the voyce of hys heauenly father, had sene wyth his eyes ꝑ wonderful workes that Chryst had wroughte, and had hymselfe done myracles, walked vpon the water, and bene verye familyare wyth Chryste. Yea and after that he was washed and pronounced also to be pure & clene, and fynally after he had made a bragge that he wold with Chryst go in to prison and suffer death, yet after al these thynges the sayde Peter was a frayde at the voyce of a wenche, and dyd by and by denye Chryste, and the lyke also he dydde at the voyce of an other wenche: yea and more ouer after Chrystes resurrection, when he had sene Chryste and receyued greate comforte at Chrystes handes, he dyd wyth the other Apostles for feare of the Iewes hyde hym selfe, and also when the sayde Peter wyth other the Apostles, had sene Chryst gloriously ascendynge, and had bene by the syghte of the aungels greatelye coinforted, yet he durste not shewe hys face abroade, but taryed and loked for the commynge of the holye Ghoste, to make hym stronge and bolde. At whose commynge bothe he and the rest of the apostles were so confyrmed and boldened that they shranke not before all the Iewes, and al creatures vnder the skye, ye before the kynges & prynces, to preache the name of Iesus. And professynge the chrysten faythe, wyth al boldenes and constancy, dyd reioyse to suffer displeasures and rebukes inflicted and done vnto them therefore. And because we here do speake of confyrmation, some peraduenture do loke that we shoulde geue some diffinition of

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confirmation, wherin to satisfye theyr appetites, this maye be sayde. That **Confirmation** is a certayne consignation or markyng, made wyth chrisme, in the foreheade of the person that is baptyzed, wyth a certayne forme of wordes, to the intente that the person confyrmed, shoulde boldely geue the name of Chryste: or els thus may be sayde to them.

CONFIRMATION, is an enoyntynge in the foreheade of the partye that is baptized, made in the fygure or forme of the crosse by a Byshoppe, with holye chrysme, for the strengthe, or encrease of the faythe, to be boldelye by the sayde partye confessed. And thys chrysme is made of oyle and balme. The sayde oyle (whyche is a cleare or cleane thynge of it selfe) to betoken, the clearenes or cleannes of the hearte, or conscyence in oure selfe. The balme (whyche is a thynge verye fragrant, & of aswete smellynge) to signifye, the swete and good sauoure, of good name and fame, towardes oure neyghboure, and the sayd oyle & balme beynge mingeled together to signifie, that the partye confirmed should haue truely in hym selfe, both clerenes of conscience, and also wyth hys good workes to haue a good name, and to styre there by hys neyghebours to the lyke.

And we ought not to thynke that thys enoyntyng is a newe inuention, in as much as Dionise and Clement, beyng in the apostles tyme, and besydes them, Fabian, and Tertulyan, beyng very nyghe the sayde Apostles tyme, and Cypryan, Hierome, and Saynte Augustine not being much from the Apostles tyme, with other catholyke wryters, do vniformelye agree,

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that thys sort of enoyntyng came from the Apostles. For as concernynge Dionyse, he besydes manyother places, doeth affyrme it in hys boke De ecclesiastica hierarchia, and in the. iij. chapter. And amongest manyother notable thynges, doth saye thus. Deinde chrisma sumus sacerdos accipiens superponit diuino altari. &c. That is to saye:

The chefe preist afterwardes takynge the chrisme, doth put it vpon the diuine aulter. &c And Clement doth speake herof in the .iij boke of his recognitions in the seconde epystle thereof. Fabiane also, in hys seconde epistle wrytten to all the bishopes of the Easte, doeth moste playnelye affyrme the lyke. Tertullyan likewyse in hys fyrst boke agaynst Martian doth the same.

And to speake of S. Cipryan, he also in hys sermon, De vnctione Chrismatis, in diuerse places doeth testifie it most largely. Lyke wyse S. Hierom most playnely in hys commentaryes vpon the xvi. chappter of Ezechiel, and vpon the. xxxiii. of Job.

And as for S. Augustine, he most largely, playnlye, and effectually approueth it, specially in his secōd booke and. iiij. chapiter, Contra literas Petiliani. And in hys xv. boke and. xxvi. Chappter, De Trinitate, And so doeth Eusebius in hys. vi. boke, and. xliii. chapter, Ecclesiastice historie where speakynge of Nouatus, who was baptised onely in hys bedde not haunyng other thynges vsually obserued after the order & rule of the churche, he sayth thus. Ab exorcistis curatus in grauem morbum incidit, et quo iam iam moriturus putabatur, in ipso lecto quo decumbebat baptismi infusionem accepit, si tamen hanc illum accipisse dicendum est. Imo nec reliqua consequutus est post morbum quæ iuxta ecclesiæ canonē consequi debebat,

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obſignationem uidelicit ab epiſcopo collatum, cum autem illa potitus non ſit, qnomodo ſpiritum ſanctum eſt conſequutus. That is to say: Nouatus being cured of the exorcistes, dyd fal into a greuous diſeaſe, & becauſe it was thought that he woulde dye out of hand he dyd in the ſame bedde vpon which he laye ſycke, receaue the infuſion of Baptiſme, if a man may ſaye, that he receaued that, but as concerning thinges whyche as yet remayned vndone, and which he ought according to the order and rule of the churche to haue had, that is to ſai, the conſignatiõ or ſigning to be geuen or conferred by the byſhop, thoſe thinges after his diſceaſe he receaued thẽ not and forasmuch as he had not that, howe thã hath he receaued the holy ghoſte.

Concernynge the latter wryters, in aſmuche as they be innumerable, and vniformly do agre here vpon, I wyll not rehearſe them at al, but by them, a greynge with the auntient and holy fathers of the churche, ye maye vndoutedly ſee, and perceue, that this ſacrament of confirmation, or impoſition of the Byſhoppes handes, is receaued, approued, and ſpecially commended of all Catholyque men, and at all tymes.

Seyng then that this Sacrament, of confyrmation, for many conſiderations is ſo gretly to be eſtemed and regarded, not onelye for the auctho-

ritie of Chryst, that dyd institute it, and the auctho-
ritie of the churche and of the Apostles that did re-
ceaue and vse it, but also for the commoditie and pro
fyt which the sayde Sacrament doth bryng wythe
it. Therefore they do verye wyckedlye, that in anye
wyse do contempne it. And those maye be sene, and
iudged to contempne it, whych eyther do rayle at it
or els hauing opportunitie to haue it ministred, do re-
fuse it, or willingly neglecte it.

And the formall wordes vsed in Confyrmatyon,
(whyche in olde tyme was called *impositio manuum*) are
these. *Signo te signo crucis, & confirmo te chrismate salutis in nomine*
patris & filij, & spiritus sancti. That is to say. **I sygne, or**
marke the With the sygne of the Crosse, and
confirme the With the chrysme or ointmente
of helth, In the name of the father, of ỹ sonne
and of the holy Ghost. And of this imposition of
handes, we haue (besydes many other places expres-
sed in scrypture) a notable example in the, x, of saynt
Marke, practysed and vsed by Chryst hym selfe. And
this **Sacrament of Confirmation**, or laieng of
the bishops handes, was instituted, ordeined, and vs-
ed in the catholyke Churche, to remedy the weake-
nes that ryseth of the fome or rage of concupyscence,
which weaknes remayneth in vs for our exercyse,
and is of two sortes, that is to say, inward and out-
ward, The inwarde, is a certayne shamefastnes, or
timerousnes, whereby we do not boldly confesse the
name of Chryst as chryst requyreth of vs, saying in
the tenth Chapter of Saynt Mathewe. *Omnis qui con-*
fitebitur

fitebitur me coram hominibus, & confitebor & ego eum coram patre meo qui in cælis est qui autem negauerit me coram hominibus, negabo & ego eum coram patre meo qui in cælis est. That is to saye: Euery one that wyll confesse me before men, I wyll also acknowledg him before my father which is in heauen. And who wyll deny me before men I will also denye him before my father whiche is in heauen. This inward shamfastnes rysyng without fayle of the inwarde weakenes, is taken awaye by confirmation, where in the forehed is made the sygne of the crosse, in whiche place is dis closed our feare, and shame, in asmuche as we strike with feare, do ware pale, and being ashamed, we do blushe and ware redde. Wherefore he that is baptysed, is afterwardes armed in confirmatiō, with the sygne of the crosse, to the intent he may therby remember, that he shall ouercom by vertue therof, al maner his enemies, as before hym dyd his cheife capitayne Jesus Christ, vnder whose banner, he is now becom to be a souldiour: and lykewyse thereby boldened & assured that as the distroyinge angell, did forbeare and passe by those houses in Egypte, whose dore postes, and lyntell, he dyd see to be enointed wyth the bloude of the lambe, so the wicked spirit beholdyng the person baptised, and confirmed with the tryumphant sygne of the crosse is discoraged to make anye hote assault agaynst hym.

And the other weakenes which is outwarde, is a certayne instablenes or inconstancye, to stand and abide earnestly, bothe in wordes and deades, before

all persons and estates, to the defense and maynte-naunce of the Chrystian religion and faythe, to the best of his power, that ỹ saying of S. Paule in his epistle to the Romaynes, the tenth chapter, may be verified in hym, where is sayde: *Corde creditur ad ad iusti-tiam ore autem confessio sit ad salutem.* That is to say, Beleife with hart, is to iustice, but confessiõ is made by the mouth to saluation.

And this outward weakenes, is also expelled in confirmation, by the Chrysme of helth, which maketh the persõ ennointed, to be in courage, and boldnes, hauing ther-in the ayde and assistence of the holy ghost, agaynst all maner of enemies bodely or ghost lye.

Of

¶ Of the Sacramente of Penaunce, and Therposition or declaration thereof.



Hauyng nowe spoken of the Sacrament of Baptisme, wherby al sinns orygynall and actuall, are remitted and forgyuen: And hauing also spoken of the Sacrament of confirmation, whereby the party so baptised and confirmed is made able to resist and abide, yea and to ouercome the assaultes of al his enemies. It shall nowe be conuenient (Forasmuche as man hauing all these great helpes, and remedies at Godes handes doth for all that manye tymes, by hys owne faulte, fall into synne, and then can nether by baptysme, nor Confirmation be pourged, or quyte hereof, but must nedes in that case haue the benefit and helpe of Penaunce, whych as S. Hierome saieth, is after shypewracke the second table or plancke to be holpen and socoured by) that consequentlye, & kepyng the due promysed order we do speake here next of penaunce. For as it is necessary for the body whan it hath surfyted and lost his pristyne helth, to haue phisicke to restore the same againe, so necessary it is for the soule, when by synne it is spotted or defyled, to be made cleane and beutyfyed a freshe by penaunce. For an entry vnto whyche matter of Penaunce and for the more clere vnderstāding therof ye shall note, ii. thynges, the fyrst is how this word Penauuce is here to be taken.

The second is, what is properly mente by the

sacrament.

sacramente of Penaunce. And as concernynge the fyrste ye shall note that thys worde, Penaunce, as it is here in this treatise to be taken, doth signifie an inwarde sorowe, and greife of the harte for the sins by vs done and committed, and an hatred and detestation of the same, with an earneste desyre to be purged and rydde from them, and finally to recouer and gette agayne the grace and fauour of GOD, by such meanes and remedyes, as God hath appointed for the obteynyng thereof, with a stedefast purpose & mynde, neuer to offend agayne. For withoute suche purpose and mynde, he that sayeth he is sory for hys offences committed agaynste the hyghe maiestye of God and yet styll continueth or intendeth to contynue in the same, is no penytent, but a dissẽbler or rather a deryder of Penaunce. And in this sort & after this acception Penaunce is commonly taken, aswel in the new as in the old Testament. And this sort or kynde of penaunce is so necessary for mans saluatyon, that without it no man that offendeth God, can be saued or attaine vnto euerlasting life. And as touchyng the seconde thing it is to witte, what is ment by. The Sacrament of Penaunce, We shal vnderstand, that it is properly the absolutiõ pronoũced by the preist vpon such as be penitent for their sinnes and so doo acknowledge and confesse them selues to be. For the obteynyng of whych absolution or sacramente of Penaunce, there are required, iii. seuerall thinges, it is to wit Contritiou, Confession, and satisfactyon, as beyng wayes, and meanes most expedient and necessary to obteyne the sayd absolutyon.

And

And here to begyn with **Contrision**, whiche is the firste parte to perfecte penaunce, ye shall learne that it is a sorowe willingly taken for our synnes, with a purpose and intent, to confesse them, and to satysfye for them, and neuer to commytte them agayne with out which contrition it wyll not be that anye person can be truely and perfectly penitēt, or yet haue hope of remyssion or forgyuenes of hys synnes, nor yet ought the preiste to absolue anye that wanteth thys contrition.

Wherefore necessary and expediente it is for the synner, willinge to haue absolution of his sinnes, to consider, these thinges folowyng. First to haue a cōtynuall remembraunce of his synnes. Esay .38. and Psalme.37. Seconde to consider the vylenes of the synnes, and to haue therevpon a shame in hymselfe to haue committed them. Prouer.12. Jaon,8.2. Petri.2. Hierome.2. Thyrde to haue in consideratyon both the terrible day of iudgement, and also the eternall payne of hell that is due for synnes, and the losse af the ioyes of heauen, from the which vnrepentant synners be excluded, Sapience.5. Luce.16.1. Petri. 4. Eccles.7. Which thinges beinge so considered on the behalfe of the sayd synner, and he therevpon ferther remembryng, what a fylthy and vitiouse lyfe he hath ledde, and howe he thereby hath prouoked the high indignation and wrath of God, consyderynge also with hymselfe the dignitie and purytie of that state wherevnto he was called in baptisme, with his promyse there made vnto God, ouer and besydes y manyfold benefytes dayly by hym receiued of God,

shall

shall engendre in the synner an earneste sorowe, for that he leauinge so louinge a Lorde, hathe by synne made hymselfe thrall to the deuyll.

And herebyon beyng thus moued and troubled in spyrit, & lamentinge with him selfe the miserable estate, which he is nowe in by his owne defaulte, he shalbe pricked and stirred in his harte accordyng to the teachyng of the scrypture, & the instructynge of his mother holy Churche, to repayre to a preyeste being the minister which God hath ordayned, and appointed therin, to pronounce the sentence of remission of synnes in this behalfe. Accordyng aswel to the cousayle of Saint James (Jacobi. 5) as also to ther ample of them that were cõuerted at Ephesus who beleuyng dyd come, confessing, and shewynge there actes and dedes. Actorum. xix. And because here we do touche and speake of confessyon, whiche is the second thing towardes parfytte Penaunce, ye shall therefore knowe that albeit, this worde Confessyon both in scrypture and in prophane authors doth signifye many thinges and in diuerse sortes, yet **Confession**, (as it is heare to be accepted and takē) is a voluntary, lawefull, and sufficient declaratiō, or vttering of synne, to be made vnto the preist hauynge sufficient auctoritie to geue absolution therin. And when I do saye, A declaration or vttering, I do vse the same to exclude mentall confession, whyche though it may and ought at al times to be made vnto God, yet that is not that sacramental confessyon of which we heare speake, And when I do say, Vo-

luntarye,

Voluntary, I do put in that to declare, that lyke as wyllyngly the synne is committed, so also willingly and without cõpulsion the confession ought to be made. And when I do say. Lawfull and suffycient, I do put in that, to declare ỹ it is not Inoughe to make a bare or naked confession, not caryng howe or after what sorte it be made, but to make it in suche wyse that it may be lawefull and sufficient. That is to say, after dewe deliberation and consultation for sene and had, to so order the same, that it may be done as is comprehended in these verses folowyng.

Sit simplex, humilis confessio pura, fidelis.
Atque frequens, nuda, discreta, libens, uerecunda.
Integra secreta lacrimabilis accelerata,
Fortis et accusans, et fit parare parata.

That is to saye. Let confession be playne, humble, pure, faythfull, and often, not cloked discrete, voluntarye, hauinge shamefastnes, hole, secret, lamentable, spedy, stronge, accusatorye of him selfe, and ready to obeye,

And when I do put in thys worde Synne, I doo that, to declare that he who commeth to confession must not do as the proude Pharisie did, who praised himselfe and condempned the publican Luce. 18. But humbly and lowely (as is beforesayde) he muste declare and shew his owne synne, verefyinge in hym selfe the saying of Salomon in the. xviii, chappter of hys prouerbes. *Iustus prior est accusator sui.* That is to saye. A iuste man is fyrste an accuser of hymselfe.

And fynallye when I doo saye those wordes

Unto the preiste hauing sufficient authoritie to gyue absolution therein. I do purpoſelye put in them to declare that he who ſhall gyue abſolution muſt be both a preiſt and alſo haue ſufficient auethoritie to gyue abſolution.

Now concerning ſatiſfaction, which is the third thinge that apperteineth to perfect penaunce, ye ſhal know, that albeit this worde, **Satiſfactyon** is diuerſely taken aſwell in ſcrypture as other where: yet as it ſhalbe here conſydered, and as it is taken in the publyke and common vſe of the catholyke Churche in this matter, it is a chaſtemente or punyſhemente which is inflicted or put by the preiſt vpon the penytent ſynner (ſo confeſſyng hymſelfe) accordynge to ỹ nature and qualitie of the offence by him committed And hereby appeareth that when we here do ſpeake of ſatiſfaction, we doo not meane that the penytente ſynner by anye payne, or punyſhmente by hym to be ſuffred, can worthely eyther merite remyſſyon of his ſynnes, or make vnto God any iuſt or full recõpence equyualent to the ſynne, whych he hath commytted agaynſt God, and ſo ſatiſfye God thereby, (whyche in dede after that ſort he neuer can do, for that ſorte of ſatyſfactyon onely apperteyneth to oure Sauiour Chryſte, who alone by hys glorious paſſyon hathe worked and purchaſed the ſame (But to ſatiſfye (as here is ment by ſatiſfactyon (is, the ſynner after contrition, and confeſſion, to ſubmyt humblye him ſelfe to ſuch diſcipline and wayes of reformation, as the preiſt hearyng hys ſynnes and offences, ſhall by hys

diſcretion

discretion and wysdome, agreable to the worde of God, thinke mete and conuenient, whyche humble submission (with consent and agremente to receaue dysciplyne) made by the penytent vnto the preist beynge the ghostelye fathere, eyther to the gyuynge of almes, makyng of prayer, vsyng of fastynge or of doyng any suche lyke workes of penaunce, shall make the sayd penitent an apt vessel to be partaker of that the precyous death of oure Sauyoure Chryst Jesus and it shall geue grete occasion and good matter to the penitent synner alwayes after, to leade a newe lyfe declining from vyce, and embracing vertue, yea it shall enduce him not onely to restore to al men, all that euer he hath vniustlye taken or reteyned from them and to recompence al hurtes and iniuryes in any wyse done vnto them, accordyng to his habilytie and power. But also to forgyue vnto all men for Chrystes sake all suche iniuryes and trespasses as they in any wyse haue commytted, or done agaynste hym. And the penytent synner being contente thus to do (wherein he shall vndoutedly muche please all myghtye God, who by vertue of Chrystes satysfaction, wil accept, & allow, of his infinite goodnes this satisfaction, & contentment so done by man) ỹ said penitent synner may desire to heare ỹ comfortable wordes of remyssyon of synnes, and to haue absolution thereof gyuen and ministred vnto hym by the preist. Accordynge to whose desire, the preiste beynge Goddes mynyster therein muste (ensuinge the Gospel) pronounce and gyue vnto, and vpon the sayde penytente

tent synner, the sentẽce of absolution, vnto the which sentẽce the sayd penitent muste geue credence, wyth perfecte fayth and beleife, that hys synnes are nowe frelye forgeuen, by the merytes of Chrystes blessed passion in thys sacrament of Penaunce, hauing this contrition, Confessyon, Satisfaction and absolution whych we haue spoken of. And albeit in the late pestiferouse scisme, that ouerwhelmed thys realme, thys Contrition, Confession, satisfaction, and Penaunce were condempned and derided, or at the lest wise in maner neglected of al folkes, yet in very dede they so ought not haue bene (considering they ar allowed & approued by scrypture, as anone shalbe declared, and shewed vnto you) and haue bene euer continuallye receyued, vsed, and much set by, as thynges moste necessarye and profytable in the catholyke Churche, for the amendement of mennes lyues, and for theyr attonement wyth almyghtye God, and to bee kepte in good state and order, to theyr great comfort, and specyall releife. And amongest a greate numbre, of commodities, that do come by confession, this is not the lest that where by custome or otherwyse men be drouned in synne, and do not se the abhomination and filthynes thereof and therefore many tymes, do want Contrition, and consequently remedye and helpe agaynst theyr synne, they hauing a discret honest gostly father, and deuoutly commyng to him may by his good instructiõ & exhortatiõ groũded vpõ the worde of God, be styred & moued to detest theyr synne, & to lamẽt theyr noughty liuing, & therupon to entre into a newe lyfe & to vse godly conuersatiõ, and honest behauiour in al their doings. And albeit this wai before

deſcrybed be ỹ ordinary wai & meanes for ſinners to obteyne remiſſiõ of ſin, & to be recõciled to ỹ fauor of almyghty God yet in caſe there do lacke a preyſte to make this confeſſion vnto, and ſo to obteyne of hym, being Goddes miniſter, the ſayd abſolution, or ỹ the ſynner by extreme neceſſitie cannot do and fulfil (as of duety he ought & gladly he ſhuld) ỹ ſaid workes of Penaunce in confeſſyon ſo enioyned vnto him, thẽ in that caſe & hauyng this good wyll, and beynge other wyſe truely w̃ al his hart repẽtant of his hole former noughty lyfe, not wanting therw̃ a harty mind & vn fayned purpoſe through Gods grace to do the ſame, whẽ ſuch neceſſitie ſhal ceaſe & good occaſion or opor tunitie ſhalbe gyuẽ, the ſayde ſinner vndoutedly ſhal haue at Godes handes pardõ & forgyuenes of al his ſaid ſynnes & miſdoinges, for (as S. Cipriã doth ſay in his fyrſt boke. *Contra Demetrianũ.*) euen in the houre of death whẽ ỹ ſoule is ready to depart out of ỹ body, ỹ great mercifull goodnes of God doth not diſpyſe Pe naũce, ſo ỹ nether ỹ greatnes of ſynne, nor ỹ ſhortnes of time, nor yet ỹ enormitie of life, do exclude ỹ ſinner from ỹ mercy of God if ſo be, ther be tru contrition & vnfained change of the harte frõ ſynfull conuerſatiõ. An example wherof we haue of ỹ thefe ỹ did hãg vp on ỹ croſſe, who aſkyng mercy w̃ a cõtrite harte was in ỹ caſe forthw̃ made a cetezen of Paradyſe, & wher as he deſerued cõdempnation & puniſhment, this his contrite hart did chaung his payne into martyrdom and his bloude into baptiſme, yet this notwythſtan= ding no man ought, vpon hope of Gods mercye ſtyll to continue in ſynfull lyuing (lyke as no man would be ſycke in his bodye vpon hope to recouer healthe)

for such as wyl not forsake theyr wickednes, and yet do thinke that God wyl forgeue them, are full many tymes, and commonlye, so preuented wyth the iuste plage of GOD, that nether they haue tyme to conuerte, nor yet grace to receyue the benefitte or forgyuenes. For consideration of which daunger, scripture (Eccle. 5) doth say thus. *Non tardes conuerti ad dominũ, et ne differas de die in diem, subito enim ueniet ira illius et in tẽpore uindicte disperdet te.* That is to saye. **Thou must not slacke to conuert or tourne to God, and thou muste not differ or lynger from daye to daye for in dede hys anger Wil come sodenly, and in the tyme of vengeaunce he Will destroye the.**

Wherefore embrasyng the mercye of God on thone syde, and fearyng the iustyce of God on thother syde let vs at no tyme neyther dispayre of forgyuenes of our synnes, nor yet presumptuouslye remayne styll in our synnes, knowynge that the iustyce of God wyll strayghtly exact and requyre the dettes of all men, whych be not forgyuen or pardoned by his clemẽcy, Here in this matter, amongest many other thynges two pointes are specially to be noted and considered The fyrst is that although the deathe of Chryst be a satisfaction, deseruing and merityng the remyssyon of our synnes, and not onelye oure synnes, but of the synnes of the hole worlde (as Saynt Jhon sayeth .1. Jhon. 2.) *Et ipse est propitiatio pro peccatis nostris, et non pro nostris tantum sed etiam pro totius mundi.* Whereby euerlastynge death is sufficientlye of Christes part abolyshed, yet on oure behalfe it taketh not alwayes effect, by rea-

son

son that we endeuor not our selues that it may be duly applied vnto vs. For such is the mercy of CHRIST that he woulde haue all to be sauede, and therefore when he approched nigh vnto the citie of Hierusalem and sawe the great enormities and wickednes therof he wepte vpon it and sayde. *Si cognouisses et tu et quidem in hac die tua quæ ad pacem tibi: nunc autem abscondita sunt ab oculis tuis* Luce, 19 That is to saye, And thou yf thou hadest knowen, and that in thys thy daye, those thinges which belonge vnto thy peace, but nowe are hid from thine eyes. Luke the xix For which cause also Christ lykewyse in the reproche of Hierusalem cryed vnto it saying Mathei. 23.

Hierusalem hierusalem qui occidis prophetas et lapidas eos, qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas suas, et noluisti? That is to say: O Hierusalem Hierusalem, which dothe kyll the Prophetes and doest stone them which are sente vnto the, howe often wolde I haue gathered thy children together, as the henne gathereth her chyckenes vnder her wynges, but thou wouldest not, Mathewe. xxiii. According wherevnto Christ also sayde vnto his Disciples Mathei. 16. *Si quis uult post me uenire, abneget semetipsum, et tollat crucem suam, et sequatur me.* That is to saye: If anye man will come after me let hym denye hym selfe. and take his Crosse and followe me. And immediately there doth followe. *Qui enim uoluerit animam suam saluam facere perdet eam. Qui autem perdiderit animam suam propter*

Me:

me inuenietcan. That is to say. For in dede he that wyll saue his soule, shall lease it, and he that wyll lose his soule for my sake, shall fynde it. Agreable wherevnto saint Paule, not contented to haue sayd ỹ, no dampnatyon is to them that are incorporate to Chryste, and whyche do not walke after the flesshe, but after the spirit, nor beynge contented to haue called them the chyldren of God, ỹ heirs of God and coheyres of Chryste, dothe in the seuenth chappter to the Romayes, knitte vppe al those thynges together and concludeth all the same to take effect cōtinually, saying. *Si tamen compatimur, ut et conglorificemur.* That is to say. **If yet We do suffer With him that With hym also We maye be glorifyed.** And thys to be true it well appeared for that, that at the day of Judgement when the Sonne of mā shal come in his glorye, and all his holye Aungells wyth hym, and on the one syde of hym there shall stand the shepe, & on the other the goates, it shall not be suffycyent or inough to say to Chryst. Syr you haue suffycyently redemed vs by your passiō, we nede not for our parte to do any thing at all, sauing to beleue you soo to haue done, For Chryst then shall say otherwyse vnto them, for vnto the blessed chyldren of his father he shall saye. *Venite benedicti patris mei, possidete paratum uobis regnum a constitutione mundi, Esuriui dedistis mihi māducare. &c.* That is to saye. **Come you the blessed of my father doo you possesse the kingedome prepared for you from the creation of the Worlde, I haue**

bene

ben hungry and ye haue giuen me to eate, &c. And vnto the wycked standyng on his lefte hande he for the omittyng of the sayd workes of mercy, shal say *Discedite a me maledicti in ignem eternum qui paratus est diabolo et angelis eius Esuriui et non dedistis mihi manducare &c* That is to say. Goe ye from me ye cursed, into euerlastyng fyre, Which is prepared for the Deuyl and his aungelles, for I Was hungrye and youe gaue me not to eate, &c. Fynally in fewe wordes S. Paule to the Galathyans the vi, chapter, dothe tell vs what is our partes in thys behalfe to do saing *Bonum autem facientes non deficiamus, Tempore enim suo metemus, non deficientis, ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei.* That is to saye. Let vs not be wery of Well doinge, for in the conuenyente tyme We shall reape Without ceassynge or wearynes, Therefore While We haue tyme, let vs do good vnto all folkes and specyallye vnto them Whych are of the houshold of faith So that by al these scryptures it doth most euidently appeare, that besides the passion of Chryste, there is some what also required of vs, so that we maye not lay al the burden on Chrystes backe, thoughe he be able to beare it, but we must take part of the burden our selues, and laye it also vpon our owne neckes to, as wherby we may be partakers and accepted to enioye that thing, which of Chrystes parte is fully purchased all ready. The second thyng most nedeful also here to be declared vnto you is, that although ỹ gilte

of synne be in this sacrament of Penaunce throughe the bountifulnes of Cryste cleane taken a waye, yet by the iustyce of God there remaynethe a temporall payne. An example whereof we haue in the .ii. booke of the kynges in the .xii. chapiter (where notwithstãding that Nathan, the messenger, and Prophette of God had declared to Dauyd, that hys synnes were forgyuen hym, yet for al that, temporall punyshment was inflicted. And so lykewyse Exodi. 22. & Numeri. 14. Besydes these, we haue an other euident example in our owne selues for albeit all synnes originall and actuall be in our baptisme remitted vnto vs, as hath bene before in the Sacrament of Baptysme declared vnto you, yet the paynes doo remaine whyche are inflicted by God himselfe for originall synne, as all the incommodities we haue therefore in oure bodye and death also of the same, as appeareth. Genesis tertio. And thoughe this thing thus playnely declared maye seme to suffyce for the full instruction of thy ignorante in this sayd Sacrament of Penaunce, or in the partes thereof, or in all, yet if anye shalbe desyrous vpon promyse made before to haue further testymonyes of Scrypture and of the fathers, they shall here folowe orderly.

And fyrste as concernynge penaunce in generall wrede in the .xviii. of Ezechiel thus *Si autem impius egerit pœnitentiam, ab omnibus peccatis suis quæ operatus est, & custodierit præcepta mea et fecerit iustitiam & iustitiam, uita uiuet, & non morietur.*

That is to saye: If the wicked do penaunce, frõ all hys synnes whych he hathe commytted, and

and kepe my commaundewentes, and doo iudgement and iustyce, he shall lyue with life, and shall not dye. And in the .xi. Chappter of Sapience is wrytten. *Misereris omnium quia omnia potes, & dißimulas peccata hominum propter pœnitentiam.* That is to saye. Thou Lorde haste mercye vpon all, for thou causte do all thynges, and doeste make as thoughe thou dyddest not se theyr sinnes, for penaunce sake. And in the .viii. of the actes, Symon Magus goyng aboute, and thynkyng that he myghte bye the holy ghost for monye, was by S. Peter rebuked therfore, and also after that he was counsayled, or rather commaunded thus. *Pœnitentiam age ab hac nequitia tua, & roga deum, si forte remittatur tibi hæc cogitatio cordis tui* That is to say. Do penaunce from this thy wyckednes, and pray to God, yf peraduenture this thoughte of thy harte maye be forgeuen the. And farther in the seconde of the Apocal. the churche of Ephesus is admonished and prouoked vnto Penaunce after thys maner. *Memor esto, unde exideris, & age pœnitentiam, & prima opera fac, sin autem uenio tibi cito & mouebo candelabrum tuum de loco suo, nisi pœnitentiam egeris.* Whiche is to saye. Remember from whence thou hast fallen, and doe penaunce, and do thy fyrste workes, but yf not I come vnto the quyckely and wyll remoue thy candelstieke from hys place, vnlesse thou do penaunce.

Of this penaunce you may fynde other testymonyes in the holy Scryptures, as Eccleſia.ii. Mat.iii. Luke.xiii xv.xvii. Rom.ii.ii. Pet.iii. Apoca,ix. &c.

And as touchynge contrition, whyche is the seconde thynge here consydered, what more maye be sayd therein, then that whych the holye Ghoſt spake by Dauids mouth (Psalm,xxxi.) sayeng) *Dixi cõfitebor aduersum me iniustitiam meã domino, & tu remisisti impietatem peccati mei.* That is to say. I did purpose with my self and sayde, I wyll confesse vnto God myne vnrightfulnes agaynst my selfe, and thou haste forgeuen the wyckednes of thy synne. Accordyng to whych sense the selfe same Dauyd (crauinge the mercy of God after hys synne) dyd saye, *Cor contritũ & humiliatum deus non despicies.* That is to say. A contrite and an humble heart (thou God) wylte not dispyse. Moreouer Achab, although he was neuer so euyl a man, yet hauing remorse of cõscienee for his euyll dedes, and humblyng hym selfe wyth a contrit heart he dyd heare these wordes of Goddes mouth, spoken vnto the Prophete Elye. *Nonne uidisti humiliatum Achab coram me? quia igitur humiliatus est coram me, non inducam malum in diebus eius, sed in diebus filij sui inferam malum domini eius.* 3. Rege. 21. That is to say. Haſt thou not sene Achab humbled before me? Therefore bycause he is thus humbled or contryte before me, I wyll not bringe this plage or euyll in his dayes, but in the dayes of hys Sonne I wyll bryng mischeife vpon his house or famylye.

Of

Of this contrition and sincere sorowfulnes of hart a great number of places, are in the holy scryptures, and amongest the rest, ye may consyder the. ii. cor. vii. Psal. vi. xxxvii. cxviii, Johel. ii. Math, v. &c.

Thyrdely concernyng thys Sacramentall confession to be proued by Scryptures and auctorityes, yea and to haue bene of Chryst and his Apostles lefte and commended vnto vs, albeit a very gret number of places might be brought in, as the. 5, and. 16. of Leuit. Numer. 5, Prouerb 28 1. Joan, 1 &c. Yet these folowyng for this preseut maye suffyce: And fyrst of all consider you that the olde testamente (accordynge to the teachyng of S. Paule ad Hebreos) 10, is a fygure of the newe, and hath not the very lyght it selfe, And seing that in the olde testament all those that shoulde be healed were commaunded to offer theyr gyftes, & shewe them selues to the preistes Leuit. 14. so also in the newe testament Chryst commaunded that to be done Mathei. 8. to signifye that thing whyche in the olde lawe was figured by the shewing of the persons vnto the leuitycall preistes, to be nowe in the newe testament by auricular confession accomplyshed and fulfylled, or els should there haue bene a shadowe wt out a bodye, and a fygure without a veritie, And vnto his sense S. Augustyne, Chrysostome, Bede and other, entreatinge vpon the same place of Mathewe do fully agre. Secondly Salomon the wisest of all men (Prouerb, 27) doth saye, *Diligenter agnosce vultum pecoris tui.* That is to say, **Diligently knowe and beholde the countenaunce or behauour of thy beaste**

beast. Not meanynge thereby a brute or vnreasonable beaste, but as S. Paule in the. ix to the Corynthians, by oxen, doth vnderstand reasonable creatures, so he in the sayd place by the beaste, doth vnderstand such reasonable creatures, as are vnder the charge of other, the pastors and gouernours whereof be boũde diligently to loke vpon them, perfytly to know them, and discreatelye to vse them, discernynge skabe from skab and lepre from lepre: Whyche thinge man (not knowing the harte or conscience of man) cannot doo vnles it be by the partie that is infected, soo confessed and reueled vnto him. Whych thing openly to doo he is not commaunded nor the matter so requyreth and yet not to doo it secreatly and in confession, it is synfull and daunger ouse. Wherefore S, James not requiring that men should openly diffame them selues by vtterynge to other theyr synfull lyfe, and yet neuertheless willing that we shoulde vnburden oure conscience and mynde penitentlye by confessyon, after that he hath spoken of the bryngynge in of preystes to annointe the sycke, he by and by (lest perchaunce any man shoulde thinke that mentall Confessyon to God onely were sufficient) dothe saye. *Confitemini ergo alterutrũ peccata uestra &c.* Which is to saye **Confesse you there fore one to another your synnes.** Not meaninge that euery man to other indifferently shoulde confesse hym selfe but referrynge the matter to the preyste, of whome immediately before he dyd speake, entreating of the visityng of the sicke and the anoynting of them, and thus doth Saynt Augustyne Saynt Bede, and

Eusebius

Eusebius vnderstande those Scryptures. And that you may be assured (yf ye accordyngly doo confesse your synnes) that from and by Godes owne mouthe ye are absolued, & that all preistes in the Apostles, receyued full aucthoritie bothe to bynde and louse the synnes of the people, ye shall for a profe herein consyder emongest other thynges, the facte of Chryste in ỹ reuyuing of deade Lazarus, whych is notably, recorded in the, xi, chapiter of Saynt Jhon, where Chryst thinking it not sufficient to reuyue Lazareth, and to call hym oute of his graue sayde, *Lazare ueni foras*, Lazarus come forthe, And therevpon lazarus by and by reuyuing, and in his wyndyng shete ryssynge, beynge bound hand and fote, dyd come fourthe. And yet to declare by a visible signe the Aucthoritie to remayne with Christes disciples and there successours, to loose men bound wyth synne, Chryst dyd saye to them. *Solute uos et sinite abire*. That is to saye. Louse you hym and suffer hym to go his Waies, And as for that place of the, xvi, of Saynte Mathewe, where the power of the keyes, is promysed to be geuen vnto preistes and mynisters to absolue and forgyue sinnes and also for the place in the, xx, of Jhon, where Christ after his resurrection breathing vpon hys dyscyples, and performynge hys promyse dyd saye: *Accipite spiritum sanctum quorum remiseritis peccata remittuntur eis, et quorum retinueritis, retenta sunt*. That is, Take ye the holye Ghoste Whose synnes ye forgyue, or release, those are forgeuen or released, and Whose synnes

you withhold they are withholden.

These places I say are so euydent, that no man can with any learnyng, or christen conscience, withstand or depraue them, but they must be most vayleable for thys present purpose.

And for the establyshyng of al mens faythes here in here foloweth farther the consent and determynation of three of the most godly and auncient fathers of the primatiue church in this case, to whose determination all other catholyke (almost innumerable) writers do agree. And fyrst Clemente, the successoure of S. Peter, in his first epistle to S. James the brother of Chryst, sayth these wordes. *Quod si forte alicuius cor uel liuor, uel infidelitas, uel aliquod malum, latenter irrepserit, nõ erubescat (qui animæ suæ curam gerit) confiteri hac huic qui præest, ut ad ipso per uerbũ Dei, & consilium salubre curetur, quo possit integra fide, et operibus boni pœnas æterni ignis effugere, & ad perpetua uitæ præmia peruenire.*

That is to sae. If peraduenture anye rancor or infidelitie or any other euil hath priuely crept into anye mans hart, let not him) which estemeth his owne soule) be ashamed to confesse those faultes vnto him which hathe charge ouer hym that he maye of hym be cured by the worde of God, and holesome counsayle, that he maye thorough perfect faithe, & good workes, auoide the paines of eternall fire, and come to the perpetual reward of eternal lyfe.

In lyke sorte Origyn vpon the .xxxvii. Psame, &

in hys seconde Homely, doth compare synne (not confessed to a preist) vnto rawe and vndigested meat, distemperatynge verye sore the stomacke, and the hole bodye, whiche yf it be vomited vp easeth the stomack and restoryth helthe: so sayth he sinne being pryvelye kepte, doth unwardelye trouble the conscience: & therefore he wylleth vs to confesse the same, and also dylygently to loke about, and take good hede in chusyng our spirytuall phisition, whyche may mynyster vnto vs, a conueniente medicyne for the purgynge of oure consciences.

And to knytte vp thys place of pryuate, or auriculer confession, we wyll nowe bryng onely one place more, whych is wrytten in the seconde boke of Saint Augustine, *De visitatione infirmorum*, in the .iiij. chapter, and wrytten to hys Nephewe, lyinge on his death bedde where he sayth thus. *Sunt quidam qui suffitere sibi ad salutem arbitrumant, si soli deo, cui nihil occultum est, quem nullius latet conscientia, sua confiteantur crimina. Nolunt enim, aut erubescunt, siue dedignantur, ostendere se sacerdotibus, quos tamen inter lepram et lepram discernere per legislatorem constituit dominus. Sed nolo vt ipsa desipiaris opinione, quatenus confundaris confiteri coram domini vicario tabescens pre rubore, vel seruis cosus indignatione: non ipsius humiliter subeundum est iuditium quē dominus sibi non depignatur vicarium. Ergo ad te venire roges sacerdotem, & fac ipsum conscientarum tuarum penitus perticipem. Non seducat te somniatium illa superstitio quæ visitando confirmat, quia saluat sacerdote inconsulto, ad deum peccatorum confessio. Nos autem non abnegamus quin sit ad deum frequenter referenda confessio peccatorum, Beatus etenim qui tenebit & allidit paruulos vel maximos suos ad Petram, Petra autem Christus est. Sed testamur, et testatur illud sana doctrina (ne tibi applaudentium faueas auribus) quoniam prius egis sacerdotis qui mediator sit ad deum tuum salubri iuditio: alioquin & sub lege & sub gratia, ite & ostendite vos sacerdotibus (Luce. 17) responsum diuinum, quomodo consummaretur? Confites*

mini alterutrum peccata vestra (Iaco. 5.) quomodo completur? rga cieu
triciun tuarum arbiter dei vice adhibeatur presbiter, & revela ei vias tuas,
& ipse, exhibebit antidotum reconciliationis. &c. Whych is to saye:
Truelye there are some Whych thynke it suffi-
cient for theyr soule helth, if they confesse theyr
faultes and synnes to God onely, to Whome
nothynge is hydde, and euerye mans consey-
ence is knowen. For they Wil not, or they are
ashamed, or els they dysdayne to shewe them
selues to the preistes, to Whome God by hys
lawe bearer, appointed the office to iudge be-
twene lepre and lepre: but I would not thou
shouldeste be deceaued Wyth this opinyon, so
that thou shouldest be confounded to confesse
thy selfe before Goddes vicare or deputy, ey-
ther pynyng for shame, or styffenecked Wyth
disdayne for thou must humbly stande to his
indgement, Whome oure Lorde dysdayneth
not to be his vicar or substitute. Therefore de
syre the preiste to come to the, and make hym
pryuie throughlye of all thy conscience. And
lette not that superstition of the dreamers de-
ceaue the Whyche in visityng, doth confyrme
or beare the in hande, that confessyon of thy
synnes to God (the preiste not beynge made
priuye) doth saue the: Truelye We denye not
but oftentimes We muste rehearse the confes-

sion

ſion of our ſynnes to GOD: for he is bleſſed which wyll kepe vnder, and all to paſche, his litle ones, or hys great ones, agaynſt the rock and the rocke is Chryſte. But we do teſtifye, and the true perfect doctryne doth teſtifye the ſame (which we do saye, leaſt thou ſhouldeſt fauoure the eares of them that do flatter the) thou nedeſte fyrſte the holeſome cenſure, or indgement of a preiſte, whyche may be a mediatour vnto God, For els how coulde that aunſwer of God, Goe and ſhewe your ſelues to the preiſtes (Luk. xvii) beyng geuen both vnder the lawe, and alſo vnder grace, be fulfylled: And alſo howe coulde that layinge of S. James, Confeſſe your ſynnes one to another, Jam. v. be accomplyſhed: Therefore in the ſtede of God, let there be had the preiſt, an arbiter or iudge of thy ſkarres or woundes, & do thou open or diſcloſe vnto him thy wayes or faultes, and he ſhall geue vnto the a medecyne of reconciliation. &c.

Thys confeſſion to be priuate, or (as it is termed) auryculer, you maye (markynge the place well) euydently perceaue. For S. Auguſtyne in the foreſayde place (notyng the penitent, and the preiſt to be alone) layth theſe wordes: *Non te pudeat coram vno dicere, quod non pudet forſitan coram multis facere. &c.* And agayne *Melius eſt coram*

vno, aliquantulam ruboris tollerare quam indie iudicij, coram tot millibus hominum grauide pulsa denatatum, tabescere. That is to saye:

Be not ashamed to declare that before one man, whyche thou wast not ashamed to doe perchaunce before manye, or rather with manye. Better it is to abyde some shamefastnes before one man, then in the day of iudgement before so manye thousandes of men, wyth, or by a greuous repulse noted to perysshe.

But nowe fynally to speake touchyng the groundes and auctorities for satisfaction, both by the scriptures, and also by the other catholyke, and most auncyente wryters of the Churche, let vs fyrste consyder Job, who in the .xlii. chapter, sayeth: *Ego me reprehendo & ago pœnitentiam in fauilla, & cinere* That is to saye, I rebuke my selfe, and do penaunce in duste and asshes sygnyfyenge by that, to make a satysfaction for hys mysdeades, and that he wolde outewardlye declare hys contryte harte by hys bodely afflyction, after the customable fashyon vsed in scryptures, in sacke cloth ashes, and dust. &c. After whych maner Chryst, in the Gospell (Math. xi.) when he reprehended Corozaim, and Betzaida (synnefull cityes) in whome he hadde wroughte myracles and preached of the kyngedome of heauen sayde: *Si in Tiro & Sidone factæ essent virtutes quæ factæ sunt in vobis, olim in cilicio et cinere penitentiam egissent.* Whych is

If in Tyre and Sydon had bene wrought the wonderfull workes, whyche hath bene done in you longe ere this, they woulde haue done

done penaunce in sacke cloth and ashes. wher by appeareth that Chryste dyd not reproue the afflictinge of the body, but rather allowed it, as beynge a meane and waye to make satisfaction.

Further we may consider the thyrde chapiter of S. Luke, where, vnto a great company commyng to John to be baptized of hym, he sayd, reprouing theyr harde hartes, *Genemina viperarum quis ostendit vobis fugere a ventura ira? Facite erga fructus dignos penitentiæ.* That is to saye:

You adders broode, Who hath geuen you warnyng to fly from the Wrath of GOD to come, Do ye therefore ỹ Worthy fruites of penaunce, Upon which place S. Chrysostome sayeth thus. We shall do the Worthy fruites of penace, yf We do thynges contrarye to the faultes before committed, as if thou hast taken awaye other mens goodes, restore them, and begyne nowe to geue thyne owne, if thou haste bene a longe tyme an aduouterer, suspend thy selfe from thyne owne, and from the lawefull vse of matrimony, and for a tyme bynde thy selfe to chastitie, if thou hast hurt thine neighbour eyther by worde or dede, make him a sufficiēt amendes, and speake Wel bi hym, for it is not sufficiente for a man that is wounded to pull out the darte out of hys bodye, but he muste also get medecines to heale the wounde.

TO theſe thynges ſhall ye adioyne the Counſayle of Saynte Paule in the.vi.chapiter to the Romaynes, where he ſayth thus *Sicut enim exhibuiſti membra veſtra ſeruire immunditiæ et iniquitati ad iniquitatem, ita nunc exhibete membra veſtra ſeruire iuſtitiæ in ſanctificationem.* That is to ſaye: Lyke as in dede you haue gyuen your members to ſerue to vncleannes, and from one Wyckednes to an other, ſo nowe gyue your members to ſerue ryghteouſnes vnto ſanctification.

And fynallye of thys ſatiſfaction ouer and beſydes theſe playne and manifeſt ſcriptures the holy fathers & auncient wryters as Cipryan in his.v.ſermon *de lapſis* Origyne, in hys.4.hom.vpon the.36.Pſa.& in hys 2 Homely vpon the.37.Pſal.Cyrill, in hys thyrd boke vpon Leuyt.Hierome vpon the.x. chapter of Eccleſiaſtys, and vppon the Prophete Malachye, and the reſidue in ſondry of theyr treatiſes, haue lefte mooſte ſufficiente teſtimonye. And becauſe that they all in effecte doo agree to gether, one here alone ſhall be alleaged for them all, and that is the holye Martyr Cypryan who in hys.v.ſermon entituled, *de lapſis*, ſaythe thus: *Nec ceſſet in agenda pœnitentia atque in domini miſericordia deprecanda, ne quod minus eſſe in qualitate delicti videtur, in neglecta ſatiſfactione cumuletur.* whych is. Let not the ſynner ceaſe in doing penaunce and callynge for the mercye of God, leaſt that whyche in the qualitye of ỹ faulte it ſelfe doth ſeme to be lyttle, ſhoulde be accumulated or made greater, in the neglectynge ſatyſfaction. Wher vppon he concludeth

a generall

a generall lesson of all men easelye to be borne awaye in these wordes. *Confiteantur singuli queso vos fratres delictum suum, dum adhuc qui deliquit in seculo est dum admitti confessio eius potest, dum satisfactio & remissio facta per sacerdotes, apud dominum grata est.* That is to say: I beseche you brethern let euery man make confession of hys faulte, Whyle he that hath offended is yet here in thys Worlde and Whyle hys confession may be admytted: and Whyle the satisfaction and remission gyuen by the preist is acceptable before GOD. Yea he sayeth further: Lette vs conuerte vnto God, Wyth all our mynd, and expressyng our penaunce With true sorowes & lamentynges for oure synnes, lette vs call for the mercye of God. In whyche two breife sentences of thys moste excellent and famous Martir, ye do se comprysed and conteyned, the hole and penytente conuersation of man to God, by contrition, Confession, & satisfaction, (which thre poyntes or partes must of necessitie be in the doer of true Penaunce, and so it is required of the sayde penitent as we before haue proued) And the sacrament of Penaunce it selfe, being the absolution pronounced by the preist vpon such true penitentes in the sayd sentence of S. Cipryan is lykewyse compre-

hended.

¶ Of the Sacramente of the Aultare Wyth the exposition or declaration thereof.

HAVINGE herebefore spoken of three notable Sacramentes instituted by Chryste and alwayes solempelye vsed in his catholyke Churche, it is to wit, of Baptisme, Confirmation, and Penaunce, hauing also fyrst entreated of the Sacramente of Baptysme, whereby we haue a spirituall regeneration, hauyng consequently and secondlye spoken of the Sacrament of Confyrmation, communlye succedyng Baptysme, and geuyng vnto a spirituall augmentyng and increase of grace, boldely to maynetayne and defende the professyon of oure fayth made at the tyme of our Baptisme, and hauing thyrdly set forthe the sacrament of Penaunce, wh̄ych purgeth and clenseth vs, fallynge by synne after oure baptysme, and confyrmatyon: Mete and conuenient it shall nowe be, that we do intreate of that excellent spirituall fode, and nourysh̄ment, whyche in the sayd catholyke churche is mynystred, and geuen vnto vs being so baptyzed, confyrmed, and pourged.

And because in the sacrament of the Aultar there is that excellent spirituall fode, and true nourysh̄mēt that passeth alother, it is to witte, the moste precious body and bloude of oure sauioure Jesus Chryst, therfore as was promised in the preface of this boke: here nowe shall be intreated of that most excellente sacrament of the Aultare. And in dede right conuenient a

mete

mete it shalbe to intreate diligently and fully of this sacrament, in asmuche as it both in worthynes, and dignitie, doth greatly surmounte and passe al the other Sacramentes of the Churche, as also for that of late yeres it hath most of al other, bene assaulted, and impugned, and yet of no good man, but of the wretched sorte alone.

And to begyn, thys order, in some respecte, maye herein be thought conuenient: first to declare the institution of this sacrament. Seconde to set forth the vse of it.

And thyrdelye, to declare the notable, or rather the vnspeakeable fruyte therof. And as concernyng the first, thys amongest other, is chiefly e to be marked, that after our sauiour Jesus Christ had (accordyng to the ryte and vsage of the old law) eatē with hys twelue Apostles the figuratiue or tipical pascal lambe, & (beyng rysen from supper) had washed hys disciples feete, he (sittyng downe agayne) dyd take bread into his blessed handes and (giuing thankes) dyd breake it, and gaue it to hys Disciples sayinge. **Take and eate, thys is my Bodye Whyche shalbe geuen, or delyuered for you. Lykewyse he tooke the cup, and gaue thankes, & gaue it vnto them saying Drinke ye al of this for thys is my bloude of the newe testomente, Whych shalbe shed for many to the remission of theyr sinnes. Do this in the remembrance of me.** These wordes, being spokē by ỳ mouth of the

sonne of God. who is equall in Godheade wyth the father and the holye ghoste, and testifyed also by his holye Euangelistes, ouer and besydes the faythefull continual testimony of Christes espouse, the Catholyke churche, who is he that canne wyth anye good groumde of Scripture or lawefull auctho̅itye saye, but that whych Christe gaue to hys Apostles, at the maundye, was Christes verye bodye and bloud, yea that selfe same body and bloude whyche was giuen and shed vpon the crosse, the next daye for them and all mankynde. The veritie of whych Article, the catholyke Churche, beyng ruled and gouerned by the holy ghost hath alwaies most constantly beleued, & taught, declaryng that in this sacrament of the aultar there is, by the omnipotencie of God, and ỹ vertue and force of hys word, the very body and bloud of our Sauiour Christ, really, truelye, substantially and in deede.

Agreablie wherevnto the blessed instrument of God Saynte Paule (beynge instructed by a secrete reuelation from God of the truth of thys is mistery, and speakyng of thys most blessed sacrament) dothe in the eleuenthe chapiter of hys fyrste Epistle to the Corynthyans say in thys maner: *Ego enim accepi a domino quod et tradidi vobis: Quoniam dominus Iesus in qua nocte tradebatur, accepit panem: et gratias agẽs fregit, et dixit. Accipite et manducate: hoc est corpus meum, quod pro vobis tradetur, hoc facite in meam commemorationem, similiter et calicem, post quam cœnauit dicens, hic calix nouum testamentum est in meo sanguine, hoc facite quotiescunque biberitis in meam commemorationem,* That is to saye: I in deede haue taken, or receaued of the Lorde that

Wyth

which I haue deliuered vnto you, that is to say. That our Lorde Jesus, in that night in which he was betrayed, did take bread, and geuyng thankes, dyd breake it, and sayde. Take ye, and eate, this is my bodye, whych shalbe geuen or delyuered for you: Doo you this in my remembraũce. Likewyse also he did take the cup after he had supped, saying. This Cuppe is the newe Testament in my bloude, do you this as often as ye shal drink of it in my remembraunce.

Besides these most playne wordes, aswel of our Sauioure hymselfe, at the institution of thys sacramente, as of S. Paule also, in the wrytynge of hys sayde secret reuelation, which alone might suffice to content and certifie any godly hart herein, ther are so many and most euident authorities and testimonies of the auncient holy fathers, aswel of the greke as of the Latyne Churche, concerning the very true and reall presence of Christ hys bodye and bloude in thys sacrament of the aultare, that to rehearse them al, it woulde be a great and an infinite labour. And yet for the establyshyng of good mens mindes herein, ye shall here haue in a fewe, the full and vniforme consent of them all.

And fyrste, Chrysostome who was patriarke of Constantinople, (not foure hundrethe yeare after Christe) wrytyng in the Greeke tounge vpon the .x.

chapiter of Saynt Paules first epistle to the Corinthians, and (expending these wordes of the Apostle *Calix benedictionis cui benedicimus*. That is to say. The cup of blessynge Whych We blesse) he doeth speake thus, *Quod est in calice, id ipsũ est quod de latere fluxit, et eius participes sumus*, Whych is to say: That Which is in the cuppe or Chalice, is the very selfe same thing that issued or ranne out of Christes side, therof We are partakers. Seconde S. Basyll beyng also a Greke, doth in hys booke called his rules, & in the. 127. question, putte forthe thys demaunde, it is to witte, with what feare and persuasiõ a mã ought to come to participate of the body & bloud of Christ: and he doth make answer in thys wyse: *Timorem quidẽ docet nos apostolus dicẽs. Qui manducat et bibit indigne, iudicium sibi mãducat et bibit, persuasionem vero firmam giguit in nobis fides verborũ domini dicẽtis, hoc est corpus meum quod pro uobis traditur, &c.* Which is to saye. The feare in dede doeth the Apostle teache vs saying, Who that eateth and drinketh vnworthely, doth eate and drynke his owne damnation, and as concernynge the firme persuation or constãt beliefe, that doth the faith of the Wordes of our Lorde engendre in vs, Who saith. This is my bodi Which is giuen for you. &c.

Thyrdly the great clark Cyryl being also a grecian, and Archebyshoppe of Alexandria, aboue a thousand yere ago, doth in his treatise, sent to one called

Calosirius

Caloſyrius affyrme and ſaye, that hee ſhoulde not dout of the real preſence of Chriſtes bodye in the ſacrament, concludyng, after many proſes had in that behalfe, and ſayinge after this maner, *Nec dubites an hoc uerum ſit, eo manifeſte dicente, hoc eſt corpus meum, ſed potius ſuſcipe uerba ſaluatoris in fide, cum enim ſit ueritas, non mentitur.* That is to ſay. And thou muſt not dout whether this be true or no, ſeyng he (that is to ſay Chriſt) manifeſtly doth ſay. Thys is my body, but doe thou rather receaue the Wordes of our Sauiour in fayth, for ſeeyng he is the truthe, he doth not lye.

Nowe hauyng harde the teſtimony of certayne greke authors, with whom the reſt do agre. We ſhal conſequently heare the teſtimonye of certayne notable authors of the Latyne Church, wyth whom the reſt do alſo content and agree.

And fyrſt ye ſhal heare the moſt auncient author of the Latyne churche, Tertulian, who in hys treatiſe *De reſurrectione carnis* (ſpeakyng of the bleſſed ſacrament of the Aultare) doeth ſaye thys maner.

Caro corpore et ſanguine Chriſti ueſcitur, ut et anima de deo ſaginetur

that is to ſay: Our fleſhe doth eate, or feede vpon the body and bloude of Chriſte, that oure ſoule alſo maye be made fatte wyth God.

Seconde in order ſhalbe Saynct Hylarye who is called of Saint Hierome, *Tuba latini eloquij* and he in hys .viij. boke *De Trinitate*, doth ſay thus: *De ueritate carnis et ſanguinis, nõ eſt relictus ãbigendi locus. Nunc enim et ipſius domini profeſſione*

ex fide nostra uere caro est et uere sanguis est, et est accepta atque haus ta id efficiunt, ut et nos in CHRISTO, et CHRISTVS in nobis sit. An ne hoc ueritas non est? Contingat plane his, uerum non esse, qui CHRISTVM IESVM uerum esse deum negant. That is to say. Of the veritie of the flesche and bloude (speaking of the flesh & bloud of Christ in thys sacramēt) ther is not left a place to dout. For now both by the professiō or declaration of our Lord, & bi our fayth also, there is truelye flesche, and there is truly bloud, Whych being receiued or taken & dronken, do cause or make this, that bothe We are in Christe, and Christ also in vs. And Whether is not this the truth? let it chaunce not to be true vnto them who doo denie Jesus Christ to be loue God.

By all these most euident testimonyes of aūcient fathers, it appeareth, that in the Sacrament of the Aultare are truely and reallye contayned the body and bloud of our Sauiour Jesus Christ, according to the sayde institution of Christ. But because Christ toke bread into his handes, and Sainct Paule also calleth the sacrament bread, and that therevpon the heretikes haue groūded their opiniō, that the thing cōteined in the said sacramēt is nothyng but bread, it shalbe meete to open and declare thys matter further, and in what sort the Sacramēt may be called bread: for the vnderstāding wherof you must know that albeit our Sauiour Christ toke very materiall breade into hys handes, yet by hys omnipotent power

power hee chaunged the nature and ſubſtaunce of bread, into the ſubſtaunce of his body. And likewiſe he chaunged the ſubſtaũce of wyne into the ſubſtãce of hys bloude, ſayeng: **Thys is my body, This is my bloude.**

And this is euidently proued fyrſte by the. vj. of John, where oure Sauioure Chriſt hym ſelfe thus ſayeth. **The bread that I wyl geue vnto you is my fleſhe, which flesh I wyll gyue for the lyfe of the worlde.** In whych wordes it is moſte manyfeſt that Chriſt promiſed two thynges: the one that he would geue a bread that ſhould be hys fleſh, and the other is, that he wold geue that fleſh for the lyfe of the worlde. Nowe yf Chriſte gaue not at his maundye a breade that was his fleſhe, and on good Friday gaue that fleſhe vpon the croſſe for the life of the worlde, then he kepte not hys promyſſe, for in no place els he dyd it, therfore, eyther muſt we ſay that Chriſt made a promyſe & perfourmed it not (whych is a wycked thyng to thyncke or ſaye of Chriſte) eyther els muſt we ſay, that kepyng his promiſe he did at hys maundy geue a kynde of breade, whych was hys very fleſhe in dede conteyned vnder the fourme of bread, and that the ſame fleſh he gaue the day folowyng vnder the viſible fourme of fleſhe vpon the croſſe, & ſo he perfourmed both his promiſes, that is to ſay geuyng a bread or foode, that was his fleſh, & alſo geuynge that fleſhe for the lyfe of the world. And for a more playne & ful declaration of Chriſtes wordes herein, ye ſhall note, that in the ſayde fyrſte

of

of Saynete John, there is mencion made of fowre kyndes of breade.

Fyrst of the breade wherewyth he myraculously fed fyue thousande in the wyldernes, which was in dede very material breade and made Barleye.

Secondly there is mention made of a bread called Manna, whyche was a kynde of foode that god sent from aboue, to the chyldren of Israell, whē they in the wyldernes dyd trauayle towarde the land of promyse, whych though it be there called bread, yet bread in dede made of any kynde of grayne or corne it was not.

Thyrdly there is mention made of bread, whych is the seconde person in trinitie, that is to saye, the sonne of God sent downe by hys father from heaue hither into earth to be incarnate.

Fourthlye there is mention made of breade that oure Sauiour Christe promysed to gyue, whyche is hys flesh, and the self same in substaunce which suffered for vs vpon the crosse, and yet there called bread thoughe in dede no materiall breade in substaunce, and as for the callyng of it bread, it is not materiall, for the godhed of Christ, and also manna, in the sayd chapiter are called breade, and yet no breade in substaunce. And here is not to be omitted that where oure Sauioure Christ speaketh of the forsaid foure kyndes of bread he doeth not speake of them all after one fashion, for touchyng the fyrst he sayth, that he hymselfe a lytle before had geuen that bread vnto the people, and touchyng the second the Jewes did

boaste

boaste that it was geuen by Moyses to theyr fore-fathers in wildernes. Lykewyse concerning ỳ third Chryst doth affyrme that it was at that present sente from the father of Heauen downe to the Earth. But touchyng the fourth, he sayde that it should be of his owne gyuyng vnto them, and that in tyme to come, yea and ferther that the same should be his flesh and least any man might mistake this his saying, in such spirituall or misticall sense, as thereby to exclude the very substaunce of his flesh and body, he addeth (to take awaye all doute and cauillation) that it should be the same flesh whych should be geuen for the lyfe of the world, as appeareth before. And hereby maye you learne that by thys worde breade mencyoned in the vi. chapiter of Saint Jhon, and as it is here take in this fourth acceptyon, and in the other two nexte goyng before, oure Sauioure Chryste dothe meane nothyng els but a fode, and a fode may it be, thoughe there be no substaunce of materyall breade at all.

After whych sorte is the worde breade to be vnderstanded in the tenthe and eleuenth chapiters of the first epystle of Saynte Paule to the Corynthyans, where dyuerse tymes also he vsethe thys worde Panis whych ought to be Englyshed foode.

And that in very dede, there is not the substaunce of materyall breade remaynyng in the sacrament of the Aultar, ye shall beside those thynges whych you haue hard all redy out of the scrypture, here also out of the auncient and catholike fathers, who do witnes as foloweth. Fyrst Chrysostome in his sermon made in Encæniis, speakyng of the Sacrament of the aultare

(wherein in dede to our senses there do appeare the formes of breade and wyne) doth writ in this maner. *Num uides panem: num uinum, num sicut reliqui cibi in secessum uadunt? absit. Ne sic cogites. Quemadmodum enim si cera igni iniecta illi assimilatur nihil substantiæ remanet, nihil superfluit, sic & hic puta mysteria consumi corporis substantia.* That is to saye: Doeste thou see breade? doeste thou see Wyne? doe they passe into the seage from vs, as other meates doe? God forbyd that any man woulde so thynke. For euen as the Waxe which is cast into the fyre, is made lyke vnto the fyre, and no substaunce of the saide Waxe then remaineth, or is lefte, euen so do thou thinke here, the mysteries (meanynge the substaunce of the breade and the wyne) to be by the substaunce of Chrystes body consumed.

Eusebius Emißenus, also a Greke author (and wrytyng aboue twelue hundred yeares ago) in his fifte homylye or sermon *De corpore domini.* or *De pasca.* sayth thus. *Nec dubitet quisquam primerias creaturas nutu potentiæ, præsentia maiestatis, in dominici corporis transire posse naturam.* Which is to say. Let no man doubte, but that the former creature (speakyng of breade and wyne) euen by the wynkinge or beckinge of his power, by the presence of his maiestie are able to passe into the nature of Chrystes bodie. And agayne wyth in a litle after he sayeth: *Quanta itaq; & quam celebranda beneficia uis diuinæ benedictionis operatur attende, & tibi nouum & impossibile non debeat uideri, quod in Christi substantiam, terrena & mortalia commutantur,*

tamur. That is to saye, howe greate then, and howe notable benefites the force and vertue of the diuine benedictiō doth worke, or bring to passe, do thou consider, & to the in no wyse it ought to seme new or impossible, that into the substaunce of Chryst, earthly and mortal thynges are chaunged.

And with these two auncient and notable fathers of the greke churche, the blessed martyr Cyprianē dothe agre, saying in his sermon. *De cena domini*, in this maner *Panis iste quem dominus discipulis, porrigebat, non effigie sed natura mutatus, omnipotentia uerbi factus est caro.* That is to saye. That same breade or foode which our Lorde reached or gaue to his discypies, beinge chaunged not in forme or shape, but in nature, was by the Omnypotencye of the worde made fleshe.

And because Chryste hym selfe (who then dyd in the foresayde maner institute this Sacramente) dyd also at the same tyme appoynt and commaunde, bothe his Apostles, and in them theyr successours, to do the same whych he himselfe then and there did saying. Luce. xxii. *Hoc facite in meam commemorationem.* That is to say. Do you this in my remembraunce. Therefore no man may doubte, but at this present also (and soo vntyll Chryst come to iudge the worlde) so oft as the minister, so authorised (intendyng to do as ȳ church beleueth) doth take breade into his handes, and gy-

uyng thankes, doth duelye pronounce the wordes of Chryst, sayinge. **This is my bodye**, and takynge the cuppe, and geuyng thankes, doth lykewyse duly say the wordes of Chryst, **This is my bloude of the newe testament**, so oft the substaunce of bread and wyne, by the wyll and power of Chryst, so commaundyng and auctorisyng the sayde minister, is turned into Chrystes very ryall and natural body & bloude, and the sayd body and bloude is there so present vnder the fourmes of breade and wyne. For it is not the visible preist that nowe worketh thys hyghe mysterye, by his owne power or strengthe, but it is Chryst himselfe, the inuysible preist, that doth worke it by the mistery of the vysyble preiste. Lykewyse as Chryst it is, and not the preist, that geueth vertue in Baptysme, though the ministery of the preist, both in Baptysme, and also here in the sacrament of the aultar be requyred, and that by the specyall appointyng and ordeynyng of Chryst, the same so to be.

And here do you note, that the forsaide worke of Chryst, and ministery of the preist, here touchynge the Sacramēt of the aultar, is, and hath alwaies in the catholyke churche bene called **Consecratyon**, Of whych consecration, S. Ambrose aboue an eleuen hundred yeare agoo, wryte the mooste notablye and fully, in hys forthe boke, *De sacramentis Cap. iiii.* saying after this maner. *Tu forte dicis, meus panis est usitatus, sed panis iste panis est antem uerba sacramentorum ubi accesserit consecratio de pane fit caro Christi, Hoc igitur astruamus, Quomodo potest qui panis est, corpus esse Christi consecratione. Consecratio igitur quibus uerbis est, et ciius for-*

monibus

monibus. Domine Ieſu, Nam reliqua omnia quæ dicuntur, laus deo defertur. oratione petitur pro populo, pro regibus pro cæteris Vbi uenitur ut conficiatur uenerabile ſacramentum. Iam non ſuis ſermonibus ſacerdos ſed utitur ſermonibus Chriſti. Ergo ſermo Chriſti hoc conficit ſacramentum.

That is to say. Peraduenture thou Chryſten man wylte ſay, my breade is vſuall or common breade. But I ſay, before the wordes of the Sacrament, it is breade but When the cõſecration cometh, of the breade there is made the fleſche of Chryſt. Let vs then proue howe that Whych is breade, can by conſecration be come to be the body of Chryſt, And by what wordes then and by Whoſe ſaynges is conſecration, by the wordes of oure Lord Jeſus (meanyng thereby as he doth declare in the chapyter folowyng, theſe wordes. *Hoc eſt corpus meum, & hic eſt ſanguis meus, &c.*) For in all other thinges that are ſayd prayſe is giuen to God, and petityon by prayer is made for the people, for the kynges and for other, but When it is come to that pointe that the bleſſed Sacramente muſt be made, then the preiſt doth not vſe his owne wordes, but he vſeth the wordes of Chryſte. The ſpeache therefore or layinge of Chryſte doth make this Sacrament.

And by and by after, the ſayd S. Ambroſe doth conclude, aunſwering to ỹ former queſtiõ as followeth

Ergo

Ergo tibi respondeam. Non erat corpus Christi ante consecrationem sed post consecrationem, dico, tibi quod iam corpus est Christi. Ipse dixit & factum est, ipse mandauit & creatum est. That is to saye.

Nowe to make aunswere vnto thee it was not the body of Chryst before the consecration but after the consecratyon, I tell the, that nowe it is the body of Chryst, he that is to saye Chryst, sayd it and done it is, he commaunded and made it is.

In these two places of S. Ambrose, our whole processe hether to made of this sacrament, (that is to wytte concernyng the reall presence of the verye body of Chryst in the sacramēt, cōcerning also the transubstanciation or chaunge of breade and wyne into the body and bloude of Chryst, and finally cōcerning the consecration continually ministred by the preist) is most euydentelye confyrmed and proued. And to the selfe same purpose doth Eusebius Emissenus, writ in his fyfte homely or sermon De pascha, where amongeste other thinges of the sacrament, he saieth thus. Inuisibilis sacerdos uisibilis creaturas in substantiam corporis & sanguinis sui uerbo suo, secreta potestate conuertit ita dicens, Accipite, & commedite, hoc est enim corpus meum, & sanctificatione repetita, Accipite (inquit) & bibite, hic est sanguis meus. Ergo sicut ad nutum præcipientis domine repente ex nihilo substiterunt excelsa cœlorum, profunda fluctuum, uasta terrarum pari potentia in spiritalibus Sacramentis uerbi præcipit uirtus & seruit effectus. That is to saye. The inuisible preist dothe tourne or conuert the visible creatures into the substaunce of his bodye and bloude by his worde thorough hys secret power thus

say

saying. Take ye and eate, this in dede is my body, and the sanctification or consecratyon beinge repeted, he saythe take ye and drynke thys is my bloude. Therefore lyke as at the becke of our Lord, geuynge commaundemēt sodenly of nothynge the heyghtes of the heauens had there being, and also the depthes of the Waters or fludes, and the largenes or gretnes of the earth so by the like power, in spirytuall Sacramentes, the vertue of the Worde doth commaunde, and the effecte doth serue or is obedient therunto.

And moreouer the sayd Eusebyus Emissenus in the sayd homely doth saye thus. *Sicut quicunq; ad fidem Christi ueniens ante uerba baptismi ad huc in uinculo est uetcris debiti, his uero memoratis, mox exuitur omni face peccati ita quando benedicendæ uerbis celestibus creatura sacris altaribus imponuntur, ante quam inuocatione sui nominis consecrantur substantia illic est panis & uini, post uerba autem Christi, corpus & sanguis est Christi Quid autem mirum est, Si ea quæ uerbo potuit crerare, uerbo possit creata conuertere imo iam minoris uidetur esse miraculi, si id quod de nihilo agnoscitur, condidisse, iam conditum, in meus ualeat commutare.*

That is to say. Lyke as Whosoeuer commynge to the fayth of Chryste, before the Wordes of baptisme is as yet still in the bonde of the olde debte, but after the Wordes of Baptysme be spoken, he by and by is deliuered or vnburdened of all the fylthy or vncleanes of synne, so When the creatures, be layde or put vpon

the

the holy Aultares to be blessed with the heauenly wordes, there is before they be consecrated by the inuocation of Chrystes name, the substaunce of breade and wyne, but after the wordes of Chryste, there is the Bodye and Bloude of Chryste. And what maruayle is it yf those thynges whych by hys worde he could create of nothynge, that those thynges so created, he may by his worde conuerte or chaunge. Nay nowe it semeth to be of a lesse miracle, yf that which he is knowen to haue made of nothinge. he be able to tourne or chaunge into better, beynge alreadye made.

To these before rehearsed testimonyes we may adioyne two other testymonyes of Saynte Chrysostome, wherof the one is in his. 83. Homelye vpon Saint Mathewe where he wryteth in this maner. *Non sunt humane uirtutis hæc opera, quæ tunc in illa cæna confecit. Ipse nunc quoque operatur, ipse perficit ministrorum nos ordinem tenemus qui uere hec fructificat, et transmutat ipse est.* That is to say.

These wordes (Meanynge of those workes which Chryst dyd at hys maundy) are not of mans vertue or power, those thinges which in that supper or feast, he then dyd he also nowe it is that doth worke or do thys mater, We doo kepe the order or place of mynysters, but he

it is (meanynge Chryste) that sanctifyeth these thynges and chaungeth them. The same saincte Chrysostome in his homelye. De proditione Jude sayth also in thys maner. *Et nunc ille presto est* CHRISTVS, *qui illam ornauit mensam, ipse istam quoque consecrat. Non enim homo est qui proposita de consecratione mensæ domini, corpus faciet sanguinem, sed ille qui crucifixus est pro nobis Christus. Sacerdotis ore verba proferuntur, et dei virtute consecrantur et gratia; hoc est ait corpus meum. Hoc verbo proposita consecrantur. Et sicut illa vox quæ dicit Crescite et multiplicamini & replete terram, semel quidem dicta est, sed omni tempore semper effectum, ad generationem, operate natura, ita et vox illa semel quidem dicta est, sed per omnes mensas ecclesiæ vsque ad hodiernum diem et vsque ad eius aduentum, præstat sacrificio firmitatem.* That is to saye: And nowe he the same Chryst is present, Who dyd beautifye or garnyshe that borde, he also it is that doeth consecrate it, for it is not man that maketh the thynges set forthe or proposed in the consecration of the table, to be the body and bloude of Chryste, but it is Chryste hymselfe, Whych was crucified for vs: by the prestes mouth the wordes are pronoũced or spoken, but the thynges are consecrated by the power of GOD, and hys grace, for he (meanynge Chryst) sayeth this is my body, and by that word the thynges set forthe or proposed are consecrated. And lyke as that voyce which sayeth, do you encrease and be multyplied & do you fyl or replenishe the earth, was

but once ſpoken, and yet in, or at all tymes taketh his effecte to generation, nature there with worckynge. So that ſayinge of Chryſte once in dede was ſpoken, and yet it, throughout all the tables of the churche, euen vntyll thys daye and vntyl hys commyng (meaning of Chriſtes laſt comming) doth geue ſtrengthe vnto the ſacrifice. And thus muche haue we ſpoken to declare vnto you bothe by the ſcryptures, and alſo be moſte aunciente and playne aucthorityes, that oure Sauyoure Chryſte in the inſtitution of thys Sacrament, dyd turne the ſubſtaunce of breade and wyne into the ſubſtaunce of hys owne body and bloud, and howe alſo he doeth the ſame daylye, by the myniſtery of the prieſtes in conſecratiō. And now to come to the ſecond part, which is concernyng the vſe of thys ſacramēt, ye ſhal note that this vſe doth cōſiſt ſpecialye in two poyntes. It is to wytte, in the oblation or offering of the ſaid ſacrament by the prieſtes vnto almyghty God, and in the receauyng of the ſame. And here before we do entre any further, it ſemeth moſte conueny ent to note vnto you one ſinguler priuiledge (emonge many other) wherein thys ſacramente, paſſeth all other, and that is thys: where all other ſacramentes do conſyſt onely in the vſe of them, that is to ſaye, in the very acte of miniſtration and receauynge of them: thys ſacrament hath hys perfection oute of hand, euen as ſone as the wordes of Chriſt in the conſecration be pronounced, thoughe the ſacramente be

neyther

offered nor receaued, accordyng as is here before pro ued. And as touchyng the offeryng therof (commonly called the sacrifice of the masse) ye shal vnderstand that no one poynt of Christes religion was more notably prophesyed of, & set forth in the olde testament, and before the commyng of Christ, then was the contynuall oblation, that is to saye, this foresayde sacrifice of the Masse: for the Prophete Malachye in hys fyfte chapter, speakynge in the name of almyghtye God, and declarynge, that in tyme to come, the sacrifices of the olde lawe should cease, and no more to be receaued or allowed at Goddes handes, but that there shoulde another kynde of sacrifyce be throughoute the hole world offered vp vnto hym) doth write in this maner. *Non est mihi uoluntas in uobis, dicit dominus exercituum, & munus non suscipiam de manu uestra, ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, & in omni loco sacrificatur & offertur nomine meo ablatio munda, quia magnum est nomen meum in gentibus.* That is to saye: Pleasure is not to me in you, sayeth the lorde of hostes. And offerynge wyll I not take or accepte at youre handes, for from the rysynge vp of the sonne vnto the goynge downe of the same, my name, is greate among the gentyls, yea in euery place sacrifice is done, and a cleane meateofferynge is offered vp vnto my name, for my name is great amonge the heathen.

The which place of the sayd Prophet Malachye, to be ment or vnderstand of no other kynde of sacry-

fice in the newe testament, but onelye by the sacrifice of the body and bloude of our Sauiour Iesus Christ offered vp thorowe the hole Catholyke churche in the Masse: the moste famous and auncient author Ireneus, being immediatly after the apostles tyme, doth most manifestlye wytnes in the .xxxii. Chapter of hys iiii. boke wrytten agaynst the hereslyes of Ualentyne, and other lyke heretykes, where he sayeth in thys maner. *Sed et suis discipulis dans consilium primitias deo offerre ex suis creaturis, non quasi indigenti, sed ut ipse nec infructuosi, nec ingrati sint, eum qui ex creatura panis est, accepit, et gratias egit, dicens: hoc est meum corpus: et calicem similiter qui est ex ea creatura, quæ est secundum nos, suum sanguinem confessus est: et noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in uniuerso mundo offert deo, qui alimenta nobis prestat, primitias suorum munerum, in nouo Testamento: de quo in duodecim prophetis Malachias sic prefiguificauit. Non est mihi uoluntas in uobis. &c* That is to saye. Yea and also he geuinge counsayle to his disciples to offer vnto GOD the firste fruites of his creatures, not as that god had anye nede thereof, but that they them selues shoulde neither be vnfruitful or vnthankful, he did take that bread which was of the creature of GOD, and did geue thankes, sayinge. This is my bodye. And takyng likewyse the cuppe or chalyce, whiche also is made of that creature whiche emõgest vs is commonlye (That is to saye wyne) he dyd confesse it to be hys bloude. And of the newe testamente he did teache a newe oblation or

sacrifice

sacrifyce, Which oblation the churche takyng or receauyng of the Apostles doth thorough-out the hole Worlde offer vp to GOD, Who geueth vs oure fode as the fyrst frutes of hys gyftes in the neWe testament, of Which offe-ryng Malachias one of the.xii. prophets dyd prophesye in this maner. I haue no pleasure in you. &c.

And this foresayd sacrifice of the body and blood of our sauiour Christ in the sacrament of the Aultare was not onelye longe before Christes commynge in moste playne sorte prophesied of by the prophet Ma-lachy (as you haue heard) but also it was in maner euē in the beginninge of the world prefygured by the oblation of Melchisedech the preiste of Almyghtye God, in that he offered breade and wyne, and dydde blesse Abraham the patriarch, as it is wrytten in the xiiij. Chapter of genesis. And that this oblatyon of Melchisedech beynge one of the moste notable figu-res of the olde testamente, was fulfilled & perfourned of Christ hymselfe, when he instituted this sacramēt, and dayly is in the Masse (by the commaundement of Christ at the time of the institution thereof) per-fourmed and fulfylled, ye shall here by the vndouted aucthorities of the fathers, whiche were in the pry-matyue churche. and fyrst ye shal note what the bles-sed Martyr S. Cyprian doeth wryte hereof in hys treatyse. *De cena dòmini*, where he speakynge of the insti-tution of this sacrament hath these wordes.

Signis

signifieata olim a tempore Melchisedech prodeunt sacramenta, & filius Abrahe facientibus opera eius, summus sacerdos panem profert et uinu. Hoc est (inquit) corpus meum. Manducauerant et biberant de eodem pane et ea ipse secundum formam uisibilem, sed ante uerba illa, cibus ille communis, tantum nutrimedo corpori commodus erat, et uite corporali subsidium ministrabat: sed ex quo a domino dictum est, hoc facite in meam commemorationem. Hec est caro mea, & hic est sanguis meus. Quotiescunque hiis uerbis, & hac fide actum est. Panis ille substantialis, et calix benedictione solemni sacratus ad totius hominis uitam salutaq; proficit simul medicamentum bolus cautum ad sanandas infirmitates & purgandas iniquitates existens.

That is to saye: The sacramentes in times past from the tyme of Melchisedech, prefygured do come forth And the moste high preist vnto the chyldren of Abraham doyng his workes doeth bryng forth breade and wyne. Thys is sayth Christe my bodye: they did eate, and they dyd drinke of the same breade and of the same cuppe, after the visible forme, but before these Wordes, that common foode or meate Was apt or fitte onely to noury the the body & dyd geue sustenaunce to the corporal life: but after that it Was saide of oure Lorde, do you this in my remembraunce, this is my flesshe, and this is my bloude, as often as With these Wordes, and With this saythe, the thynge is done, that substancyall fode, and that cuppe consecrated or sanctified With the solempne benediction or blessynge, dooeth profyte

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vnto the lyfe and helth of the whole man, be-inge bothe a medycine and also a pryncipall offeryng to heale oure infirmyties, and also to purge our iniquities.

The same Sayncte Cipryan also in hys seconde booke of Epystles and hys thyrde Epystle (speakyng of thys sacrifice) sayeth thus. *Si Iesus Christus dominus et deus noster ipse est summus sacerdos dei patris, et sacrificium deo patri ipse primus obtulit, et hoc fieri in suam commemorationem precipit: Vtique ille sacerdos vice* CHRISTI *uere fungitur, qui id quod Christus fecit, imitatur. Et sacrificium uerum et plenum, tunc offert in ecclesia deo patri si sic incipiat offerre secundum quod ipsum Christum uiderit obtulisse.*

That is to saye Yf Jesus Chryst our Lord and GOD, be hym selfe the hyghe preest of God the father, and he hym selfe dyd fyrst offer the sacrifyce to god hys father, & did cõmaũd also that to be done in his remẽbraũce, truely that preest doth verely occupy the place of stede of Chryst, who doth folowe that whych Christ did. And then doth the preest in the church offer vp to GOD the father a true and a full sacrifice, yf he so be gyuen to offer, as that he hath sene Chryste to haue offered. Thus muche sayeth Cypryan.

And here to omytte many, or rather innumerable auctho̅rities, and sufficient proues, as concerning thys oblation or sacrifyse of the Masse, you shal heare one auctho̅ritie of S. Ambrose, who was aboue an eleuen hundred yeares agoo, and by hym also ye shall

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well perceaue, that the name of Masse is not soo straunge a thyng or so a new an inuention as men wolde make it. For S. Ambrose in hys fyfte boke of epystles and the .xxiii. epystle, writing vnto hys syster Marcellina, of a certayne trouble and tumulte, whych in the citie of Mylayne where he was byshoppe, did chaūce vpon a sondaye in the morninge, whyle he was at diuine seruice, doth saye thus. *Ego tamen mansi in munere: Missa facere cœpi, dum effero, raptum cognoui a populo Castulum quendam (quem presbyterum dicerent Arriani) hunc autem in platea offenderant transeuntes: amarissime flere et orare in ipsa oblatione deum cœpi, vt subueniret.* That is to saye. Yet for all that I dyd abide in mine office or diuine seruice, I dyd begynne to saye Masse And When I Was at the oblacion, I did vnderstande one called Castulus (Whome the Arrians Wolde take for a preest) to be violentlye taken of the people. Hym in dede they passynge in the strete hadde founde, moste bitterlye I beganne to Wepe and to praye to god euē in the very oblation that he Woulde succoure or helpe.

Accordynge wherevnto the blessed martyr Ignatius in his sixte Epystle wrytten, to the Smyrnians doth say thus. *Non licet sine episcopo, neque offerre neque sacrificia immolare, neque missas celebrare,* That is to saye. It is not lawefull without the Bysshope neither to offer, neither to immolate the sacrifice, neyther to celebrate or saye Masses. And the thynges be-

ynge so it may greatly be marueyled, that this word (Masse,) beyng so auncient in the Catholike church and so termed amongest the aũcient fathers therof shuld be taken for so great an eye sore, or so odyouse a thing, as amongest our late scismatical preachers, it hath beene impudently taught, who to blynd the peoples eyes, and to deceiue their eares, haue erroneouslye, and malyciouslye sayde, that neyther the worde, Masse, nor the thyng therin contcined, haue bene of old time allowed or vsed in Christes church. Shortly to make an ende of testimonies, or proue of the fyrst vse of thys sacrament, whyche we dyd saye to consist in the sacrifice thereof, ye shall haue onely one testimony more in thys part, in whych testimonie, besides the proue of the sacrifice, it is further also declared, that the wordes of Christ, beyng dulye by a lawfull priest pronounced, whatsoeuer hys lyfe or cõuersation be, better or worse, the wordes alwaies yf there be no other let, do take theyr full effect, and operation: Yea, and moreouer that the said sacrifice of the Masse doth stand in his ful force notwithstãdyng. And the sayde testimonye is the saying of S. Chrisostome, in hys second homyly vpon the second epystle of S. Paule to Tymothy, where he writeth thus. *Volo quidem adijcere plane mirabile, & nolite mirari, neq; turbemini, Quid uero istud est? Sacro ipsa oblatio, siue illam Petrus, siue Paulus siue cuiusuis meriti sacerdos, offerat eadem est, quam dedit Christus ipse discipulis quamq; sacerdotes modo quoq; conficiunt. Nihil habet ista quã illa minus. Cur id? quia non hanc sanctificam homines, sed Christus qui illã antea sacrauerat. Quemadmodum enim verba quæ loquutus est Christus eadẽ sunt quæ sacerdotes nunc quoq; pronunciant, ita & oblatio enim est.*

That is to say: And in dede I wyll adde plainlye a maruelous thynge, and yet do you not wonder, nor be you troubled. But what is that, wyl you say? The sacred or holy oblation, whether Peter doth offer it or Paul, or of what soeuer meryte the prieste be, it is the verye same thyng whyche Christe hymselfe dydde gyue vnto his disciples, and the same whych the priestes nowe doo make. Thys hathe no lesse then it. And why soo? becausse men do not sanctifye thys, but Christe, who sanctified or consecrated that before. For like as the wordes whych Christ dyd speake, be the selfesame whyche the priestes nowe also doo pronounce, euen so the oblation or sacrifice is the same.

And nowe to come vnto the other vse it is to wit, of the receyuyng of the Sacramente, ye shall note, that althoughe our Sauioure Jesus Christe, at the first institution of thys Sacrament, dyd minister it vnto hys disciples, whych were than present, vnder both the kyndes of bread and wyne: Yet that fashion and maner of ministryng is not soo necessary to the receauer (except it be to the priest, whan he doth consecrate) that without the due obseruatiō of that waye, man might not receaue that blessed sacramēt to his saluation. For the benefyte or hurte that commeth to a christen man, by receauyng of thys sacra-

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ment, standeth not in the fashion or maner of receauyng of it, vnder one or both kindes, but in the worthy, or vnworthy receauyng of the thyng conteyned in the same. For he that receaueth thys Sacrament worthelye, vnder the one kinde, as vnder the forme of bread onely, receaueth the hole bodye and bloude of Christ, and as many and great benefites of Christ as he that receaueth it in both kyndes. And therfore if any man should teache, that the lay people (which by the ordinaunce and aunciēt custome of the catholyke church, haue vsed to receiue this holy sacramēt in fourme of breade onelye) be seduced and so cause them to thyncke, that the hole bodye and bloude of Christ, were not comprehended in that onely forme of bread, aswel as in both the kyndes, thys doctrine ought vtterly to be refused and abiected, as a verye pestiferouse and diuelysh doctryne. For surely scripture teacheth the contrary, and also natural reason, although it cannot comprehende the hole mistery of this sacramēt, yet here it teacheth vs agreably with scripture, that ỹ liuely body cannot be without blod, and therefore men ought to be ledde from that fond opiniō (yf any such be) both by that fayth, and credit which they do owe vnto scripture, and in this point also by natural reason. And christen men knowyng thys, ought not to grudge at this forme and maner of receauing of this sacrament vnder one kind, vsed and allowed by the catholyke church, both to auoid that errour afore rehearsed, and also for many other weightye considerations, concernyng both the honour of the sacrament, and the libertie, and cōmodi-

tie of the hole churche, seyng that not onely lay men, but also prieſtes (sauing whã they do conſecrate) do vſe to receaue thys Sacramẽt none otherwiſe. Let chriſten men therfore humbly apply them ſelf, to put al erronious fantaſies cleane out of their harts, and ſatiſfy them ſelues with this, that whẽ they receyue the ſacramẽt worthely, though it be but in one kind they loſe no parte of the profyt and benefyte promiſed by vertue of the sayde Sacramente. And yet to ſtablyſhe this poynt (touchyng the receiuing of this ſacrament vnder one kinde) both with teſtimonies of ſcripture, and alſo otherwiſe, ye ſhal vnderſtand, that whan our ſauiour Chriſt did delyuer this ſacrament vnder bothe kyndes, in the inſtitution thereof, he of purpoſe had only his twelue Apoſtles with hym: to declare vnto vs, that he ther dyd rather preſcribe vnto them beyng prieſtes, how they and their ſucceſſours ſhould conſecrate, and offer, and alſo thei them ſelues in theyr miniſtery receaue the ſame, thã howe it ſhoulde be receiued of other, not beynge of the ſame vocation as the Apoſtles wer of. And therfore it was neuer yet lawful, but very ſtraitely to be punyſhed if a prieſt whan he dyd conſecrate, and offer the ſame, dyd not withall receaue it vnder bothe kyndes. Wherein appearethe (the cyrcumſtaunces of the inſtitution beynge well marked and conſydered, that the commaundement and charge geuen at that tyme by our ſauiour Jeſus Chriſte, doth not of neceſſitie bynde the laye men, no nor yet the prieſte, (but whẽ he ſaith maſſe) to receyue vnder both kindes. Therefore many tymes in Scripture, mention

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is made but of one kynde onely, as appertaining generally vnto all men, it is to wytte, of the sacrament to be receyued vnder the fourme of bread, wythout any mẽtion made of the other kynde or fourme. As in the. vj. of John, where our sauiour in a great multitude of people, (besides hys apostles) makynge promes of thys sacrament to be geuen by hym, in tyme then yet to come, sayth. *Panis quem ego dabo caro mea est, quam dabo pro mundi uita.* That is to say. **The bread which I wyl geue is my fleche, which fleche I wyll geue for the lyfe of the worlde.** Saynt Luke also in hys. xxiij. chapter of his gospel, telleth how that our sauiour Christ after his resurrectiõ, did appeare in a straunge forme or shape, to two of hys disciples goyng towardes Emaus, and when he had a good whyle walked and talked wyth them, and yet they knew him not, at lengthi thei came to Emaus, wher Christ syttyng with them, toke bread, blessed it, and brake it, and gaue it vnto them, and by and by their eyes were opened, and they knewe hym, & he vanished out of their sight. This bread so geuẽ i Emaus to the two disciples s. Augustine in his thyrd booke, *De consensu euangelistarum.* And saynct Chrisostome in his xxij. homilye vpon Mathew, and Theophilus also, auncienter then any of them both, do expound to be the Sacrament of Christes bodye: and yet ther the scripture (as in sundrye other places els) doth make no mention of the other kinde or forme, (it is to wit of the Sacramente vnder the fourme of wyne) to haue bene geuen vnto them.

To this consideration appertaineth also, the wōderfull feedyng of the chyldren of Israell, in wilderness, the space of .xl. yeares, wyth a straunge breade called Manna, being a figure of this sacramēt, as it belongeth to all Christen people, who throughe the huge woyldernes of this worlde do passe toward the true lande of promyse. And yet farther to confyrme thys thing by an auncient and weighty testimony, ye shall heare what is recorded by the excellent Authour Nicephorus Callistus, who beynge aboute a thousand yere ago, in his worke called *Ecclesiastica historia*, in the .xiij. boke and in the seuenth chapter therof (wrytyng of a certayne woman, who obstinately long tyme refused to receaue the catholyke rytes of Christes Churche, and so obstinately, that although hyr husband most earnestly labored with her in that matter, and diuerse tymes sore dyd fal out with her, yea and threatned her farther displesure, if she wold not vnyformely receiue the christen religion and sacramentes, yet in her hart she would not be persuaded, neuertheless at lēgth dissemblyngly, she fained her selfe to be by him herein persuaded, and therupon entendyng by fraude to cloke her doyngs and to perfourme more easely her purpose, she made one of her maydes (whome shee trusted verye well pryuye of her entent and purpose) he thus writeth. *Mulier post quam per simulationem annuit, ex ancillis (quam fidam sibi esse credebat) vni quid facturā esset, credidit: vt per fraudē virum falleret. Et sacrorum mysteriorum tempore accedēs illa, donū sicuti mors erat (qui sacris instituti sunt quid dicam intelligunt) accipit, atque id retinens, perinda atque orationi vacatura se inclinata submisit: mysteriumq; sacro fastum occulo*

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sit: et qui ei assesteb at ancilla, pro eo panem communem domi allatum ob tulit, quem illa ori admouens, in lapidis naturam induratum esse, dum dentibus atterere conatur, sensit, &c. That is to say. This Woman (after that she, bi dissemulatiõ had gratified, or agreed) did vnto one of her handmaidens (Whom she thought to be faythfull vnto her) tell or shewe What shee intended to do: to the intente that by fraude shee myghte deceyue her husbande. And she the sayd Woman cõmyng in the tyme of the holy misteryes, dyd take the gyfte as the custome, or maner Was, (What thynge I saye or meane Whẽ I say that, they ẏ are instructed in christen religion do vnderstande Well) And keepyng it, as thoughe she Woulde haue fallen to prayer, leanynge doWneWarde, boWed her selfe and did hide the most holy mistery. And her handmayden Whyche stode by her, deliuered vnto her for the sayd mysterye, the commen bread Which she had brought With her from home, Whiche common breade she the sayd Woman puttyng it to her mouthe dyd, the meane While she Wẽt about to haue broken it Wyth her teethe, feele or perceyue it to be hardened, as turued into the nature of a stone. &c.

By whych moſt notable hiſtorye (beſydes other goodly matters there in recorded) it apeareth moſt euydently that euen at the ſame tyme, the ſacramēt of the Aultare was miniſtred vnto the laye people vnder one kynde onely, it is to witte, vnder ỹ forme of breade. For yf ye conſider well the wordes which do expreſſe the facte, and there with do note and remēber the intent of the womā to deceiue her huſbād in the receite of this ſacrament, there can be no dout herein. Ouer and beſides al this it is euydent by further recorde, that al the hole bodie of Chriſtendome wyth long and moſte diligent deliberation examyning this matter aboue vij. ſcore yeres ago, by reaſō of certayne dyſordred perſons in the kyngedome of Boheme, whych ſtyrred vp amōgeſt the people of ỹ ſayde realme, greate vnquyetnes (the lyke whereof ye knowe well inoughe hath by other in ſome other places, with toth and nayle, bene attempted and ſet forth) touchyng thys maner of receiuyng vnder one kynde, dyd then fynd, that lay men and wemen had of verye auncient tyme before thoſe dayes, vſed the ſame faſhion of receauing of the ſacrament only vnder the forme of bread, and that vſe in the church, to haue bene alſo in the former ages, generally cōmended and alowed, as may appeare both in the .13. ſeſſion of the general counſayle holden at Conſtans, & alſo in the thyrtith Seſſion of the general counſayle holden at Baſyll, aboute ſixe ſcore yeares ago, wher thus it is wrytten.

Laudabilis quoque conſuetudo communicandi laicum populum ſub una ſpecie ab eccleſia et ſanctis patribus rationabiliter introducta, et hactenus diutiſſime

diuissime obseruatas, et a doctoribus diuinae legis, sacrorum scripturarum atque canonum, multum peritiam habentibus, in longissimo tempore commendare pro lege habenda est: nec alicui licitum est eum reprobare, aut sine authoritate ecclesiae ipsum immutare. That is to saye: The laudable custome also to communicate or howsell the laye people vnder one kynde or forme, beynge by the churche and holy fathers with good reason prouyded, and hitherto of most longe tyme kepte or obserued, and also of the doctors hauynge great knowledge of the diuine lawe, of the holye scryptures, and of the Canones nowe of longe tyme commended, must be had or taken for a lawe: nor lawfull is to any man for to reprouue it, or vnyhout the authourite of the churche to chaunge it. The thyng thus being mete & conuenient it is that the authority of the churche, (which) is as sayncte Paule sayth in hys fyrst epystle and thirde chapter to Timothe. Columna et firmamentum veritatis. That is to saye: The Pyller and stay of truthe do content and satysfye vs well in thys behalfe. Hauynge nowe spoken of the institution of thys sacrament, and also of the vse therof, consequentlye there remayneth (accordyng to the promysed order) to speake of the thyrde and last part, whyche is of the inestimable fruite procedynge of the ryght vse of the sayde sacrament. And because the vse is (as we haue sufficientlye here before proued) in two sortes, it is to wytte in offerynge and in receyuyng

tynge thereof, it shall therfore be expedyent seuerally to entreate of the spirituall fruite of them bothe. And fyrst touchyng the fruite of the sacrifyce of the masse, we must vnderstand, that betwene ỹ sacrifice which was made vpon the crosse, & the sacrifyce of the masse, as concernyng the substaunce of the thynge offered, there is no difference, for asmuche as in that respecte it is one and the same, though the maner of offerynge be diuerse: as hathe bene shewed and proued herebefore vnto you. For in the sacrifyce made vppon the Crosse, there was the visible forme and shape of Christes bodye beyng man, yea and the visyble flesshe and bloud of Christ in the natiue forme of flesshe & bloud, but here in thys sacrament the same flesshe and bloud of Chryst beynge truely in substaunce, is set forthe not in the natiue formes of flesshe and bloude, but vnder the formes of breade and wyne. And therfore emongest the moste auncient fathers, beinge of the Greke church, & also of the Latyne. The one sacrifice (made vpon the crosse, is called a bloudy sacrifice, because visibly, there out of the side of Chryste bloude was shed. And the other (whyche by the priest is offered at masse vpon the Aultare) is named. *Incruentum sacrificium*, that is to saye: A sacrifice vnbloudye or wythout bloudshedynge. not because there is no bloud there, but because there is no visible effusion of bloud beynge there neuertheless in substaunce (as was at large before haue proued) bothe the flesshe and bloude of Chryste. And because ye shall not thynke, that thys distinction or diuersitye is an imagination or a newe inuention, ye may for the tryall hereof, rede the great-

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and notable famouse Counsayles, and other verye weyghty authorytyes of the Catholyke Church. And fyrst ye may fynde in the epystle sente to Nestorius from the Counsayle of Ephesus thys same differences noted, in whych Counsayle, Sayncte Cyrylle at that tyme was presidente, and that dyfference or distinction is confyrmed agayne by the same Cyrylle in hys treatyse agaynste Nestorius, anathematismo vndecimo. and in the generall counsayle kepte at Nyce, there is vsed in the Canons thereof, the same distinction, whyche is before specifyed. Nazianzen lykewyse in hys verses to the bysshoppes, and in his fyrst inuectiue agaynst Julian hath the same distinction, And so haue sondrye other tyght aunciente fathers. And passynge from thys distinction to declare vnto you, the effecte and fruite that cōmeth of the deus oblation of the bodye & bloud of Christ in the sacrifice of the masse, ye shal vnderstād that nothynge beinge so exceptable vnto the father of heauē, as is the body & bloud of our sauiour Christ his sōne, the catholyke church therfore in al the cōclusiōs of prayers & petitions, that are made vnto the father is accustomed commonlye to saye: *per Christum Dominum nostrum.* that is to say, Thorough or for the sake of oure Lorde Chryste, or suche lyke wordes, tendynge euer to the same purpose: nothynge doutynge but that the thynge whyche is so asked in hys name, shall the soner be atteyned, in asmuch as Chryst hym selfe, both learned vs so to do, and adioyned thereto the promyse of obtaynynge the same, as may appeare in the .xvi. of John, where Chryste sayeth thus: *Si quid petieritis patrem in nomine meo, dabit vobis.* That is to say: If

ye aske my father any thyng in my name, he
wyll gene it vnto you. Now we the Catholyke
Churche doeth in the sacrifyce of the masse, not onelye
praye in the name of Christe (as in other her prayers)
but verily prayer doeth also offer vppe, and exhibyte
therein vnto the father in heauen, the bodye & blonde
of hys dearelye beloued Sonne our Sauyour Jesus
Christe, by that meane (as beinge the very cheife and
incomparable meane, passynge all other meanes (to
obteyne most fruitefullye, most habundantlye, & most
assuredlye all the merytes and benefytes of Christes
death to be applyed vnto vs, and that suche prayers
as are made in the tyme of the masse, and the sacrifice
therof, are specyall and aboue all other effectuall, S.
Augustyne prouethe by scrypture, dieuslynge moost
exactlye thys place of S. Paule in the second chapter
of hys fyrst epystle to Timothe, where Saynt Paule
thus wryteth *Obsecro igitur primum omnium fieri obsecrationes, ora*
tiones, postulationes, gratiarum actiones, pro omnibus hominibus, pro regi
bus & omnibus qui in sublimitate constituti sunt: vt quietam et tranquillam
vitam agamus, in omni pietate et castitate: hoc enim bonum est et accep
tum coram saluatore nostro deo, qui omnes homines vult saluos fieri et ad
agnitionem veritatis venire.

That is to saye: I beseche you therefore aboue
all thynges that obsecrations, obtestations,
supplications, and thankes geuyng, be made
of hand for all men, for kynges, and for all them
whych are in hygh auctoritie, that we may
lyue a quiete and a peaceable lyfe, in all godlynes

lynes and honestye. For that is good and acceptable before GOD our Sauioure Whose wyl is all men to be saued and to come to the knowledge of the truthe. Upon whych place S. Augustine discoursyng very dylygentlye in hys .lviii. epystle wrytten vnto Paulinus doeth saye that by those foure seueral wordes of Saynte Paule, it is to wite, obsecrations, obtestations, supplications and thankes geuynge, are ment the foure seuerall partes frequented in the hole Catholyke Churche, in the diuyne celebration whyche is done at Goddes borde. And by the fyrste woorde obsecrations, to be vnderstand all that whych is sayde at the aultare before that the breade and the chalyce set vpon the aultare be blessed. By the second word (Whych is obtestations) to be ment all those prayers whyche be sayde from thence vnto the fractions of the hoste, in declaration of whiche part Saynct Augustine doth expressly call thys sacrament the oblation of the holye Aultare. And by the thyrd word Supplycations, to be vnderstanded that part wherein the byshoppe, after the foresayd fractions doth turne vnto the people and blesse them, and wherein also the sacramente is receyued. And fynally by the fourth word, Which is thankes geuynge, to be ment the very end and conclusionne of the diuyne celebration. All whyche thynges concernyng the mynd of S. Augustyne vpon those foure wordes of S. Paule, ye maye more at

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large fynde in the forsayde epystle of S. Augustine. So then thys place of scrypture, thus vnderstanded doth most manifestly and euidently declare the great fruite and commoditye of the masse, and the oblation of the same, for immediatlye in S. Paule foloweth, that these foure partes should be executed to the end, *Vt quietam et tranquillam vitam agamus, in omni pietate & castitate.* That is, **To the ende that We myghte lyue or leade a quyet and peaceable lyfe in all godlynes and honestye.** Where is to be noted that when sayncte Paule gaue thys exhortation to Timothy, chrysten men euery where did lyue vnder the dominion of heathen princes, and yet S. Paule would these foure partes to be amonge the Chrysten meune frequented and vsed, yea for the said heathen princes that they eyther should perfytlye be conuerted thereby, or at the leaste somewhat relent from theyr so outragyous and cruel dealynge wyth the chrysten men, beynge theyr subiectes. But nowe farther to proceede in declaration of the inestymable effecte, and fruyte whiche commeth of this sacrifyce of the masse, it shalbe necessarye here to note vnto you, that the fruyte thereof doth not onely extend it selfe to people beynge yet here vpon the earth lyuynge, to purchase thereby vnto them (hauyng good harte & mynde to take and receaue the profette therof) grace and mercy at gods handes, but it is also fruitefull vnto as manye as departynge this presente lyfe, are not vtterlye excluded from the fauoure of God, and the hope of the fruition of the godheade, in asmuche as suche are membres of

Chrystes

Chrystes mysticall bodye, hauynge buylded vppon Chryste the foundation, not onelye golde, syluer, and precyous stones, but tymber, hey, and stubbls also, whyche by fyre must be consumed, before they can enter into the kyngdome of heauen, where is all puritie cleanenes and perfection. And that these sortes maye by the sacrifyce of the Masse, be releaued, and the sonner delyuered oute of theyre paynes, and therevpon be receaued into eternall ioye, there are besyde the verye Scryptures of God, infinite aucthorytyes of the most auncient fathers of Chrystes Catholyke Churche, of which auctthorytyes we here nowe alledge certayne of the mooste notable vnto you. And fyrste we wyll hynge in Sayncte Chrysostome in hys .86. homilye *ad populum antiochenum*, where he wryteth in thys maner. *Non temere ab apostolis hec sancita fuerunt vt in tremendis mysteriis, defunctorum agatur commemoratio. Sciunt enim illis inde multum contingere lucrum, vilitatem multam. Stante siquidem vniuerso populo manibus in celum extendente cœtu item sacerdotali, verendoq; posito sacrificio quomodo deum non placaremus pro istis orantes? sed hoc quidem de his qui in fide migrarunt*: that is to saye. Not without greate cause, of the Apostles these thynges were decreed, that in those dreadful mysteries, (meanynge the sacrifyce of the Masse, where there is presented and offered to god the father the body & bloud of hys most deare beloued sonne Jesu Chryste: in the presence or handelynge of whome, we ought to tremble least by our vnworthynes or myslorder, we should otherwyse behaue oure selfe then the worthynes and dignitie of that sacrifice requyreth) the commemo-

cation of the deade shoulde be had or made, for in dede they know well that greate commoditie and profytte doeth come to the deade therby. For when all the people doeth stande holdynge vp theyr handes to heauen, and the companye of the prieſtes lykewyſe, and alſo the dreadfull ſacrifyce be layde vpon the Aultare, howe can it be, but we ſhall appeaſe or mitigate GOD praying for the ſayde deade: but thys yet is to be done for ſuche as doe dye in the fayth. Thys ſayeth Chryſoſtome.

And the ſame Chryſoſtome alſo, in hys .xli. homily vpon the firſt epyſtle of S. Paule to the Corinthians re prouynge ſuche as dyd immoderatelye lament the death of theyr frendes, wryteth in thys maner.

Sed quo abiret inquis ignoro, ignoras? vel recte vix vel ſecus, verùm quo profectus ſit, conſtat. Idipſum eſt quod perturbat, inquis, quia deceſſerit peccator, ſunt hæc ſubfugium & pretextus. Nam ſi tu idcirco mortuum doles, formare & componere viuentem oportebat: Verùm tuas tu vices, non huius deplora. Abiret peccator ſane, gaudere decet, peccata impedire eſſe & non accumulatum malum: nitiq; quantum fieri poteſt, vt iuuetur, non lachrimis, ſed prece, ſupplicationibus, eleemoſinis, oblationibus. Non eſt temere hoc excogitatum nec fruſtrà memoriã mortuorum inter ſacra myſteria celebramus, aut accidemus pro iſtis agnum illum iacentem, & peccata mundi tollentem deprecantes: ſed vt his conſolatio hinc aliqua fiat. Nec temere qui altari aſſiſtit inter horrenda myſteria clamat. Pro omnibus in Chriſto dormientibus, & pro his qui memoriam celebrant illorum. &c.

That is to ſay: But thou ſaiſt, I cã not tel whether he is gone. Canſt thou not tell? eyther he

lyued

lyued well, or els otherwyse: on both sides, it is certayne whither he is gone: But (then saith thou) that is it, ỹ troubleth me, because he departed a synner. Let this be your excuse and preterte. For if therefore thou art sory for him nowe deade, thou shouldeste haue enformed and redressed hym, whyle he was alyue, but thou lamentest thyne owne cause, and not his. Although truely he be gone a sinner, thou oughtest to reioyse, that his synnes are stayed or letted, and that vyce is no more heaped or increased: and thou oughteste to endeuoure thy selfe by all meanes possible, that he maye be holpen, not with teares, but wyth prayer, with supplications, with almesdedes and oblations. It is not vnaduisedly or without cause deuised, ne yet in vayne do we celebrate the memorye of the deade, while we be at the holy misteries, or doo come (prayinge for the deade) vnto that lambe there lyenge, whiche taketh away the synnes of ỹ world, but that thereby some comforte, may be vnto the sayd deode, yea not without a greate cause it is, that he whiche standeth at the aultare, while he is aboute the dreadfull myste-

ries doth crye, sayinge: For all them Whiche slepe in Chryst, and for all them Which do celebrate theyr memory. &c. S. Augustyne also in the. xxxii. sermon. De uerbis apostoli. wryteth thus. *Orationibus uero sanctæ ecclesiæ et sacrificio salutari, et eleemosynis quæ pro eorũ spiritibus erogantur non est dubitandum mortuos adiuuari, ut cum eis misericordius agatur a domino q̃ eorum peccata meruerunt. Hoc enim a patribus traditum, mniuersa obseruat ecclesia, ut pro eis qui in corporis & sanguinis communione defuncti sunt, cum ad ipsum sacrificium loco suo commorantur, oretur, ac pro illis quoq; id offerri cõmemoretur, cum uero eorũ commendandorum causa, opera misericordiæ celebrantur, quis eis dubitet suffragari, pro quibus orationes deo non inaniter allegantur? Non omnino ambigendum est, ista prodesse defunctis sed talibus qui ita uixerint antemortem, ut possint ei hæc utilia esse post mortem. &c.* That is to say: We ought not to doute but that the dead, by the prayers of the holye churche, by the holesome sacrifyce, and by the almes Whiche are geuen for theyr soules, are holpen, that God maye be more mercyful vnto them, then ther sinnes haue deserued, for the vniuersall churche doth obserue or kepe this, as a thynge delyuered or lefte vnto her from the auncient fathers, that for thē Whiche haue departed this lyfe in the communion or felowshyppe of the body and bloude of Chryst, prayer shoulde be had or made, Whan at the celebration of the very sacrifice, the persõs departed, are in their peculier place remembred & mentioned also to be made, that the sacrifice is offered for them.

And

And when the workes of mercy are done for the departed, they thereby to be commended or betaken to the mercye of God, who canne doute those workes to releiue them for whō prayer is not vaynelye alleged, or made, it is not to be douted at all these thynges to profyte or auayle the deade, and yet but to suche, who so haue lyued before theyr death, that these thynges maye be profitable vnto them after theyr departure or death. &c.

Herevnto may be added one notable discourse of S. Augustyne, nothyng so longe as fruytfull, whiche is wrytten in his treatyse called *Enchiridion ad Laurrntium*, in the. cx. chapter of the same, in these wordes. *Neq; negandū est defunctorum animas pietate suorum uiuentium releuari, cum pro illis sacrificium mediatoris offertur, uel eleemosynæ in ecclesia fiunt. Sed eis hæc prosunt, qui cum uiuerent, ut hæc sibi prodesse possunt, emeruerunt: Est enim quidam uiuendi modus non tam bonus ut non requirat ista post mortē nec tam malus ut ei non prosint ista post mortem. Est uero talis in bono, ut ista non requirat, & est rursus talis in malo ut nec bis ualeat, cum hac uita transieret adiuuari. Quo circa hic omne meritum comparatur quo possit post hanc uitam, releuari quispiam uel grauari. Nemo autem se speret, quod hic neglexerit cum obieret apud deum promereri: Non igitur ista quæ pro defunctis commendandis frequentat ecclesia, illi apostolicæ sunt aduersa sententiæ: de qua dictum est? Omnes enim astabimus ante tribunal Christi, ut referat unusquisq; secundum ea quæ per corpus gessit, siue bonum, siue malum. Quia etiam hoc meritum sibi quisq; cum in corpore uiueret, comparauit, ut ei possint ista prodesse: non enim omnibus prosunt. Et quare non omnibus prosūt? Nisi propter differentiam uitæ, quam quisq; gessit in corpore, Cum ergo sacrificia siue altaris, siue quarumcunq; eleemosynarum pro baptizatis defunctis omnibus offerantur: pro ualde bonis, gratiarum actiones sunt, pro non ualde malis propitiationes sunt, pro ualde malis, & si nulla sunt adiumenta mortuorum quales cunq; uiuorum consolationes sunt.*

That is to saye: And it is not to be denied, that the soules of the deade, through the deuotion of theyr frendes beinge yet aliue, are relieued, or eased, Whan as for them, eyther the sacrysyce of oure mediatoure is offered vp, or almes is geuen in the churche. But these thinges are auayleable to suche, as in theyr lyfe tyme, did deserue, that the same myghte do them good. For there is a certen maner of life and conuersation, neyther so good or perfyt, that it requireth or nedeth not these thinges after death, nor yet so badde, that after the departinge out of this presente lyfe, it maye not thereby haue profytte and commoditie. But there is suche state of lyfe in the good man that it requireth not such thinges. And again in the extreme Wicked man, suche is the state of his lyfe, that Whan he goeth oute of thys World he can not by anye deuotion of the lyuynge be holpen. Wherefore here in this lyfe, all deserte or merite is purchased, Whereby a man after this lyfe maye eyther be relieued, or greiued And let no man hope, that he can after his decease, obteine of God that thinge, Which he here hath neglected. And therefore these suffrages Whiche the churche doth vse

or frequent for the deade to be receaued into more fauor or mercy With god, are nothinge contrary to that saying of the Apostle saynte Paule, Where he sayth: For all We shal stand before the iudgement seate of Christ that euery one of vs may receaue, (accordynge to the dedes Which he him selfe here in bodye did) eyther good or euyll. Because euerye manne While he liued in the bodye, didde procure to him selfe this merite also (it is to Wytte) that these suffrages may be profitable vnto hym: For vndoutedly these thinges are not auailable to all men, and Whye is that? But by reason of the difference in the life and conuersation of euerichе man, Whichе he didde vse While he here liued on the earth, Wherefore, When the sacrifices eyther of the aultar, or of anie maner of almes, are offered for all Christen soules departed, the saide sacrifices for veri good mē departed, are thanks geuyngs and for suche as deceassed, beynge not verie euill, they are propitiations, and finallye for the Wicked or verie euill though they are no helpes to them, being deade, yet they are to them Which are aliue, some kynde of comfortes.

And

And now forasmuch as we haue thus fully & plainly by sufficient aucthorities declared, that the sacrifyce of the masse, or (as saynt Augustyne, in his forsayde proces doeth call it) the Sacrifice of the aultare, is auayleable, for the deade, no man oughte or can doute but that the same is also auaileable to men yet liuing which with fayth and deuotion moste humbly praye almyghty god especially in the tyme of thys sacrifice to applye vnto them by Chryste, that remission and grace whiche was purchased and deserued by hys passion before. And yet as we haue in all other the formar poyntes concernynge the sacramente of the Aultar, so wyll we heare also alledge some playne & pythy testimonies for the confirmation of this part. And fyrst you shall call to youre remembraunce the saying of the Prophette Malachy (which is here before in this processe, alledged for the prose of thys sacrifyce) and note that forasmuch as god therein doth say that the sacrifyces of the olde law should cease, & geue place to this pure and cleane sacrifice (whyche is offred vp to hym throughout the whole world) as to a most excellent and mooste acceptable sacrifice in his syghte, therefore all those sondrye commodytyes whiche are in Moyses lawe reckened, to haue come vnto the Jewes by ỹ said sacrifices, of the olde lawe, must nowe much more plenteously, and fruitfullye, come vnto vs Chrysten men, by the meane of thys so singuler a sacrifice, so that we be worthy to enioy the effecte and fruite thereof. We shall secondly also cal to youre remembraunce the place of Saynte Paule in hys fyrst epystle to Timothie, and the seconde chapi-

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ter before of vs alledged, with the exposition of S. Augustyne vpon the same place, in whiche his exposition he noteth vnto vs the foure partes of the masse, and those to be done (according to Saynte Paules mynde there) *pro omnibus hominibus, pro regibus, et omnibus qui in sublimitate constituti sunt, ut quietam et tranquillam uitam agamus, in omni pietate et castitate. &c.* That is to saye: For al men, for kynges, for all Whyche are in hyghe auctoritie, to the intent that We maye leade a quyet and peaseable lyfe, in all godlynes and honestye. And accordynge herevnto S. Basyll (beyng aboue an eleuen hundred yeare ago) in his masse setteth fourth, as vsed in the Churche at hys tyme, thys prayer folowyng. *Da domine ut pro nostris peccatis, et populi ignorantiis, acceptum sit sacrificium nostrum.* That is to saye: Graunte o lorde that for our synnes, and the ignorauances of thy people, this sacrifice may be accepted of the. And the lyke hath S. Chrysostome also in his masse, with whome Sainte Augustyne fully agreing, doth in verye many places make mention of this sacryfyce, & in the fruyte thereof, but moost notable in the eyghte chapiter of his .xxii. boke *De ciuitate dei.*

But nowe to come to speake of that fruite whiche the worthy receauer of this sacrament enioyeth, thre or foure wordes may in this behalfe suffyce, partelye for that neuer any christen man to this daye yet therof dyd doute, and partely for that the scrypture moste playnely in the .vi. of John doth saye: *Qui manducat me-*

& ipſe uiuit propter me. That is to ſaye: He that eateth me (meanynge of the worthy receyuyng of the ſacrament, as the proceſſe there declareth) he ſhall alſo liue thorough me, And what greater profyt, ioye comforte, or bleſſe can come to any man, then to lyue through Chriſt, whiche is aſmuch to ſaye, as bothe in thys worlde to be a lyuelye member of Chryſte, and in the lyfe to come, to be coherytoure with him in the kyngedome of heauen. Accordynge wherevnto S. Cyrill in his. 4. booke and. xvii. chapiter vpon John, ſayth: *Nos uero ſi uitam eternam conſequi uolumus, ſi largitor immortalitatis habere in nobis deſideramus, ad recipiendam benedictionem libenter concurramus.* That is to ſaye: If We Will obteyne euerlastinge lyfe, if We deſyre to haue Within vs immortalitie, let vs gladlie runne to receiue the benediction, (meanynge there by thys worde Benediction, the Sacramente of the aultare as he commonly doth in that proceſſe made vpon the vi. of Jhon) And the ſame Cyrill in his thyrde boke and. xxvii. Chapiter vpon Jhon ſayeth thus. *Viuificat enim Corpus Chriſti, et ad incorruptionem ſua participatione reducit.* and by and by after in the ſame Chapiter he ſayeth. *Ad cœleſtem gratiam accedamus, Corporiſq; Chriſti participes efficiamur. Sic enim ſic inquam, diabolum fugabimus, & diuinæ nature participes ad uitam et incorruptibilitatem aſcendemus,* of whyche two places the fyrſt is thus in Englyſhe. Truelye the body of Chriſte doth geue lyfe, and doeth reduce or bringe agayne them that partici-

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pate or bee partakers thereof, to incorruption. The seconde thus: Lette vs come vnto the heauenlye grace, and be made partakers of the body of Christ, for so, euen so (I saye) We shall chase awaye the deuyll, and beyng soo made partakers of the deuyne nature, Wee shall ascende to lyfe, and incorruption.

To these forsaid comfortable places, we will yet adioyne two other of the holy martyr Saynete Cypriau in his sermō, De cœna domini. Wher he saith thus: *Panis iste angelorum omne delectamentum habens uirtute mirifica, omnibus qui digni et deuoti sumunt, secundum suū desiderium sapit, et amplius quam manne illud ereini implet at satiat edentium appetitus, et omnia carnalium saporum irritamenta, et annium exuperat dulcedinum voluptatis.* That is to saye:

Thys bread or foode of Angels, hauyng al delite With marueylous power or vertue, doth sauour vnto al them Which Worthelye and deuoutly receyue it, accordyng to theyr hartes desyre, and more fruitfully dothe fulfyl and satiat the appetites of the eaters, thā dyd that Manna in the Wildernes, and doth far passe fragantnes of al earthly sauours, ye and the pleasures of al Wetenes. And shortlye after sayth thus.

Verum, his qui uerbo seruatore corde sicci et mente arridi, sacris interfūt, uel etiam participant donis, lambūt quidem petram: sed inde nec mel sugūt nec oleū, qui nec aliqua Cabritatis dulcedine, nec spiritus sancti pinguedi

ne uegerantur, nec se iudicant, nec sacramenta diiudicat: sed sicut cibis communibus, irreuerenter sacris utuntur muneribus, et dominicæ mensæ in ueste lutulenta se ingerunt impudenter: quibus melius erat mola asinaria collo alligata mergi in pelagus, quam illota conscientia de manu domini hucusque accipere, qui usque hodie hoc ueracissimum et sanctissimum corpus suum creat, et sanctificat, et benedicit, et pie sumentibus diuidit. In huius præsentia non superuacue mendicant lachrymæ ueniant: nec unquã pertinetur contriti cordis holocaustum, repulsam. &c. That is to saye.

But they which either be present at these holye mysteryes, or els receyue these gyftes onely accordyng to the outwarde word, beyng drye in hart, & wythered in theyr minde, they truely do lycke the rocke, but thereout sucke they neyther hony nor oyle, which neither be quyckened or nourysshed wyth anye swetenes of Charitie, nor fatnes of the holye Ghost, nor do iudge them selues, nor yet discerne the sacramẽtes, but irreuerently do vse these holy gyftes, as they would other commõ meates, and impudently prease or thrust them selues in, to come to Gods boorde in a fylthye garment. For whome it were better that they had a mylne stone tied about their necke and so were drowned in the sea, then to take with an vncleane conscience, a morsell at the hande of our lord: Who vntyl this day doth create and sanctifye, and blesse, and

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to the Worthye receyuers, doth deuyde thys hys moſt true, and moſt holie bodye. In the preſence of this body the teares of man doth not begge forgiuenes in vaine, ne yet the ſacrifice of a contrite harte dothe ſuffer repulſe or denyall:

Wherefore conſideryng the moſte excellent grace efficacy and vertue of thys ſacrament, it were greatly to be wyſhed and prayed for, that al Chriſtē people, had ſuche deuotion therevnto, that they would gladly dyſpoſe and prepare them ſelues, to the more often worthy receyuyng of the ſame. But ſeing that in theſe laſt daies, Charitie is wared cold, and ſinne doth habounde, as Chriſt ſaythe in the goſpell Mathewe. xxiiij. that it ſhould, yet if Chriſten men wyll auoyde the great indignation of GOD, it ſhall be good for them, whanſoeuer they receiue thys ſacrament them ſelues, or be preſent, wher it is miniſtred or vſed, as ſpecially in ẏ tyme of maſſe to behaue thē ſelfe reuerently, in pure deuotiō and praier, and not to talke, or walke vp and downe, or to offende other by any euyll example of vnreuerency to the ſayd ſacramente: excepte they wyll declare them ſelues to haue ſmall regarde to our Sauiour Chriſt, ther bodyly preſent, of which vnreuerencye and contempt, may enſue, not onely ſpiritual punyſhments of God, by withdrawing his grace from ſuche vngodly perſons, but alſo bodyly and open ſcurge, as ſaint Paul ſheweth in hys fyrſt epyſtle to the Corynthyans the

xi chapiter. That for the vnworthy entreatyng and vsyng of this sacrament, many amongest them wer weake, sycke, and dyed.

¶ Of the Sacrament of Orders, and the exposition or declaration therof.

FOR asmuche as oure promysed order doth now requyre that we shuld next speake of the saide sacrament of Orders, fyrst of al touchyng the sayd sacrament, thys is to bee noted, that thoughe sometymes in scrypture in some respecte all Christen men and womē are called priestes, for that they ought and muste continually offer to almyghty GOD the spyrituall sacryfyces of fayth, prayer, and other godly vertues (which kinde of priesthod Saint Peter speaketh of, in the second chapiter of hys first epistle, and Saynte John lykewise in the .xvj. chapter of the Apocalipse) yet is ther besyde that generall priesthode, a certayne special & singuler vocation or functiō of priesthode and ministration, appoynted by our sauiour Christ, to be executed onely of suche as beyng baptized, haue, by the imposition of the byshoppes handes, receyued a certayne grace and power to be publyke ministers in ȳ catholyke church. And of thys special kynd of priesthode, Saynte Paule in hys fyrst chapiter of hys Epistle to the Hebrues doth speake saying. *Nec quisquā sumit sibi honorē, sed qui vocatur a deo quēadmodū Aaron.* That is to say.

saye. Nor anye man doeth take the honour vnto hym, but he, which is called of GOD euen as Aaron was. Accordynge wherevnto Christ himself, beiug the high priest of the new testament, sayst sayeth of hym selfe in the eyghte of John. *Neque enim a me ipso veni, sed ille me misit.* That is to saye: Of my selfe truely I came not, but he (meanyng the heauenlye father) dyd sende me. And secondly in the .xx. of John (appoyntyng to his Apostles this special office or ministration, and authorisyng them in the same) he also sayth, *Sicut misit me pater, et ego mitto vos* That is to saye. As my father sent mee, I also sende you.

The geuing of this special authoritie of ministration and priesthode by the byshoppe, vnto suche persons as by due examinatiō shalbe thought meete for that vocation is called here the sacramēt of orders: and hath alwayes so bene called, taken, and reputed from the begynnyng of christen religion vnto thys day, as appeareth most euidētly by saynt Augustine who in hys second boke *Contra epistolam permeniani*, & the xiij. chap. therof, doth often times cal it by the name of a sacrament, and ioyntelye speakynge of it, and of the sacramente of baptysme, affirmeth that bothe of them are geuen by a certayne sanctificatiō, and that neyther of them can be iterated or againe taken, saying thus: *Vtrumque enim sacramentum est. &c.* that is to say: Truely bothe of these are Sacramentes. &c.

And

And where the sayde S. Augustine in the foresayd place, sayth that thys sacramēt of orders is geuen with a certayne sanctification, no better or plainer proofe therof can be had, thā out of the very scripture, as in the .xx. of Sainte John, where oure sauiour Christ after his resurrection geuing vnto his apostles authoritie to releake or retayne synnes, dyd saye vnto them in thys maner: *Accipite spiritum sanctum quorum remiseritis peccata remittuntur eis, et quorum retinueritis peccata retenta sunt.* That is to saye: **Receiue ye the holie Ghoste, Whose sinnes ye remitte, they are remitted or forgeuen them, and Whose sinnes you retein, are reteined.** To thys purpose appertayneth also that saying of S. Paule in his firste Epystle to Tymothe, and the .iiij. Chapiter: where he sayth thus. *Noli negligere gratiam quæ in te est, quæ data est tibi per prophetam cum impositione manuum presbiterij.* That is to saye. **Neglecte not the grace that is in the Which is geuē vnto the through prophesi With the imposition of handes of priesthod.** And again in the second epistle to Timothie and the fyrst chapter therof, the sayde Sayncte Paule doth say thus: *Admoneo te vt resuscites gratiam dei, quæ est in te, per impositionem manuum mearum.* That is to say. **I admoniche the, that thou stirre vp ỹ grace of god Which is in thee by the imposition of my handes.** By whyche wordes of Saynte Paule in bothe these places farther ye may note, howe thys sacrament of Orders, hath that perfection to make it a sacrament, whych

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in the difinition of a ſacramente before geuen, was requyred, it is to witte, a viſible ſigne (whych is the impoſition of the handes) and therwith effectuallye concurraunt and annexed, grace.

And for the better vnderſtandyng of thys grace, ye ſhall marke that the ſame dothe conſyſte in three generall poyntes. The one to praye in the name of ỹ hole churche, and for the hole churche. An other to preache and teach the worde of GOD to al people. The thyrde to miniſter the Sacramentes: wher ye maye note, that the prieſtes beynge amongeſt other thynges called to the miniſtration of the ſacramẽts and the chiefeſt and moſt pretiouſe of all ſacramẽts, being the ſacrament of the Aultare, in miniſtration wherof (as before in the expoſition of the ſame ſacrament, is ſufficiently proued) the prieſt ought both to conſecrate, and to offer: Therefore the late made miniſters in the tyme of the ſcyſme, in theyr new deuiſed ordination, hauyng no aucthoritie at al geuẽ thẽ to offer in the maſſe the body and bloud of our ſauiour Chriſt, but both they ſo ordered (or rather diſordered) and theyr ſcyſmaticall ordereres alſo, vtterlye diſpiſing and impugning, not onelye the oblation or ſacrifice of the maſſe, but alſo the reall preſence of the body and bloude of our ſauiour Chriſte in the ſacrament of the Aultar, therefore I ſay, that al ſuch both dampnably and preſumptuouſly dyd offend againſt almyghtye God, and alſo moſt pytyfully begiled the people of thys realme, who by this meanes wer defrauded of the moſt bleſſed bodye and bloude of oure ſauiour Chriſt, and the moſt comfortable fruyt ther-

of

of, and also of the sacrifice of the Masse, and of the inestimable fruite which commeth therby. Of whych thynges the truth at large and sufficiētly in therposition of the sacramēt of the aulter is already taught and proued. And seyng that euery man (be he neuer so simple) maye sufficientlye hereby perceaue howe these late coūterfeted ministers, haue in so weighty a matter deceyued the people, concernynge eternall saluation, and greatly abused them and brought thē into a most lamentable state, you may therby consider both what thankes you owe to almyghty God, who hath restored vnto you, the ryght vse of the sacramentes agayne, and also how muche you ought to esteme the ryght priesthode, nowe brought home againe, by which as an ordinary meanes, God worketh hys graces amongest you: & do you not herein forget for your part, the saying of S. Paule in his first epystle to Tymothie the first chapter which is this. *Qui bene præsūt presbyteri duplici honore digni habeantur, maxime qui laborāt in verbo, et doctrina.* That is to say. **Those preists Whiche rule Well, let them be counted or iudged Worthi of double honor and specially they Which labour in the Worde and teachinge.**

And thus much we thinke sufficient for the lay people to be instructed herein.

Of the Sacramente of Matrimony, With the exposition or declaration thereof.

HAuynge hytherto obserued and kept the order promysed in the preface of thys boke, entreatyng of Baptisme, Confirmation, penaunce, and of the Sacrament of the Aulter, which al in theyr due consideration, are sacramentes of necessitie, hauyng also spoken of the sacramente of orders, whereby a spirituall multiplication of the churche is induced, thoughe no man herein be inforsed or compelled, but of hys voluntarye election and choyse doth take and receiue it. This place now requyreth that we shall here entreat of the sacramēt of Matrimonye, which doth folowe nexte in order, whereby a carnall multiplication, very expedient in a common welth is induced, And this sacrament of Matrimonye doeth differ a great deale both in matter and fourme, and also in diuerse respectes els, frō the other before sayde, and specially it differeth from Baptysme, Confyrmation, Penaunce, and the sacrament of the aultar, for that this Sacrament of Matrimonye is not of that necessitie as they are, but is in the free wyll of the manne, and also of the woman whiche frely maye chuse to marye, or not to marye, and neyther of them is compelled of precyse necessitie to come vnto it, and beynge beslydes in that estate, that without it they maye be saued.

And very expedient it shalbe, diligently to speake of thys Sacrament of Matrimonye, aswell for that

the personnes, vicars, and curates maye to all suche persons as lawfully may be coupled in matrymony, declare, both the institution of Matrymonye, the holynes and efficacie thereof, the mistery of this Sacramente, and all other thynges thereto appertaynyng, as also for that this sacrament of Matrimony (whiche in our late schismaticall tyme, hath bene by seditious carnall preachers, or rather praters greatly impugned) may hereafter for the worthynes and dignitie therof be better estemed, accepted, and take. And to make a grounde, it shalbe well to describe and tell you what Matrymonye is, who is the auc-thour therof, where it was instituted, what was the cause of the institution, who maye contracte it, howe it is contracted, howe it oughte to be vsed, and the gyftes or treasures of it, wyth other suche lyke, as they shall come in theyr place. And for the fyrste, ye shall knowe, that the learned doe define, or describe matrymony, to be a laweful coniunction of a manne and of a woman, hauinge in it an indiuiduall or vnseperable bonde or knotte of lyuinge, whereby eyther to other muste doe as that vocation requyreth.

And when I doe saye Lawfull, I doe speake that to exclude such conuictions as are made betwirt mã and woman contrary or against the order of the law cõprehended in effect in these foure verses folowing.

Error, conditio, votum, cognatio, crimen.
Cultus disparitas, vis, ordo, ligamen, honestas.
Si sis affinis, si forte coire nequibis.
Hec facienda vetant connubia, facta retractant.

That is to saye: Errour, seruyle condition, a vowe, kinred, a notable crime, diuersitie of

fayth or religion, vyolence, holy order, bonde to another Wyfe, or husbande, publike honestye, affinitie, and impotencie, Which thinges doe let or forbyd matrimony to be made, and do disanull it, if it be already made.

And when I doe saye coniunction, I doe put in that, to declare that in this coniunction betwene the man and the woman, there must be a voluntary consent of mynde betwene the sayde man, & the sayd woman, eyther beynge wyllynglye contente to take other, and to ioyne in this estate of lyfe. And when I doe adde and saye, of a man, and of a Woman, I do put in those words, aswel to declare that matrimonye can not be betwixte any, excepte the one be a man, and the other a woman, as also to exclude pluralities of husbandes & wyues: and when I doe say hauynge in it an indiuiduall or inseparable bonde or knotte of liuynge. I do putte in those wordes aswell to exclude that coniunction betwene man & woman, which is done by fornicatiõ, or other wyse vnlawfully, and therefore hath not in it an inseparable bond or knot, as also to declare, that after ỹ coniunction made betwene the man & the womã, it is not lawful for eyther of thẽ, durynge their lyfe to take another: & where I do say: Whereby ether to other muste doe as that vocation requyreth. I doe declare thereby the offyce and duetye of the manne to the woman, and the womanne agayne to the manne accordyngelye, as that state of Matry-

monye doeth requyre, and albeit as touchynge the bonde, the man and the woman are sometymes vpō reasonable causes, approued by the lawe, separated, yet that separation breaketh not the bonde or knotte of Matrimonye.

Nowe that ye knowe what Matrimonye is, ye shall also haue declared vnto you **Who Was the aucthor thereof**, For knowledge whereof ye shall vnderstande, that the blessed trinitie, hauynge newly made the worlde, and beautified it with creatures, and last of al made man, dydde consider that it was not expedient man to be alone, and therefore as scripture doeth declare Genesis ii. dyd put Adam to slepe & there in the tyme of his slepe, did take one of his ribbes, supplieng flesh for it, and in conclusion did make therof a woman, called Eua, bringing her to Adam, that by both theyr consentes (and the holye trynitye aydynge and assistynge therein, and beyng the very aucthor thereof) a bonde or knotte of Matrimonye myght be made betwyxte Adam and Eue, whervpō Adam beholdynge the sayd woman, beyng brought vnto hym, and beynge vndoutedlye inspyred by the holy ghost, dyd saye these wordes folowynge.

Hoc nunc os ex ossibus meis & caro de carne mea. Hec uocabitur uirago, quoniam de uiro sumpta est: quam ob rem relinquet homo patrem suum, & matrē & adherebit uxori sue: & erunt duo in carne una that is to sai

This nowe a bone of my bones, and flesshe of my flesshe, she shalbe called Virago, **because she is taken of the man, Wherfore man shal leaue or forsake hys father and mother, and shall**

adioyne

adioyne or cleaue to hys wyfe, and they shall be two in one flesh. By whiche wordes it euidently appeareth, that God is the author, inuentour and maker of Matrymony: which thyng to be so, Saint Mathewe in the, xix. chapter of his gospell, Saynct Marke in the. x. and S. Paul in the vi, and. xi. of his fyrst epistle to the Corynthians, and the sayd Saint Paule in his fyrst chapter to the Ephesians, do plainly affyrme and testifie, and so haue you this poynct sufficiently opened and proued vnto you.

And as touchynge the thyrde thynge, it is to wit, **where Matrimony was instituted**, ye shall soone learne that in the fyrste and seconde chapter of Genesis, where Moyses declareth that almyghtye God hauynge planted paradyse, a place of great pleasure, and therein puttynge man, whome he had formed, dyd not onely ioyne man and woman there together, as is beforesayde, but also dyd blesse the sayd man and woman, sayinge: *Crescite, et multiplicamini & replete terram.* That is to saye: **Do you encrease, and be you multiplied, and doe you replenische the earth, or worlde.** Whiche wordes were of such effecte and vertue, beynge spoken of almyghtye God, that alwayes continuallye frome the tyme that they were spoken, they doe and shall to the worldes ende worke, and be auayleable, in the generation of thinges, as the greate learned man Chrysostome in hys homelye, *De proditione iudæ*, doeth playnelye testyfye.

Now concernyng the fourth poynte, it is to wit, **wherfore was matrimonie instituted**, ye shall knowe

knowe that considerynge the state of matrimony, as it was in the tyme of innocencye, and before synne was committed by Adam and Eue, so the cause of institution of matrymonye was double, one concernynge the persons maried, and the other concerning the issue that shoulde come of them. And as touchyng the personnes maryed, the cause in them is that there shoulde be thereby, the fyrste and cheife copulation of humayne societie, hauing a true and an amiable conIunction in it, of man and woman, the one to rule, & the other to obey. And as touchyng the issue, ỹ cause of mariage in that respecte, is bothe in honeste loue to bryngе forth chyldren, and also Godlye and vertuouslye to bryng vp the same, both which causes we haue expressed and set forth in scripture, the fyrste, Genesis. ii. where God sayeth. *Faciamus ei adiutorium simile sibi.* That is to say: **Let vs make an ayde or helpe vnto him, like vnto himselfe.** And the seconde Genesis. i. where God sayth. *Crescite & multiplicamini & replete terram* that is to say: **Do you encreäse, and be you multiplied, & replenishe you the earthe.** And considerynge the state of matrymony as it was after the synne or fall of Adam and Eue, then besides the foresayd. ii causes there was a thyrd, it is to wit, to auoyde fornication, and that humayne weaknes and infirmitie myght haue therfore, the honest remedye of maryage and lawfull copulation, accordynge whereunto Sayncte Augustine, De *Genesi ad literam*, in his nynth booke and seuenth chapter, sayeth thus.

Demiq; utriusq; sexus infirmitas propendens in ruinã turpitudinis recte excipitur honestat cuptiarum: ut quod sanis possit esse officiũ, sit egrotis remedium

medium. That is to saye: Finallye or ferconclusion, the infyrmitie or Weakenes of bothe the kyndes, (it is to wytte, of manne and womanne) prone or readie to fall into the ruine or decaye of fylthynes, is wel holden vppe or preserued by the honestie of matrimony, that that Whiche might be vnto the innocente or hole persons an office or duetye, myghte be vnto the sycke or Weake persons a remedye or helpe.

And here by the way ye shal note, that yf our forefathers Adam and Eue had not sinned, thē they and theyr offsprynge shoulde not haue ben troubled wyth the prycknynge or styrringe of the flesh, nor with the feruor or rage of carnall lust, but should haue begottē or procreated chyldren withoute anye suche styrre or rage, and without any synne at al, yea and with meryte also, where after theyr fall, both they and theyr posteritie by the deadly lawe of concupiscence, inherynge vnto theyr members, (without the which carnall conjunction is not done) had not that libertie: so that nede it was, both theym and theyr posteriters haue some good ayde and helpe, to excuse carnall copulation (otherwise culpable) and to make it lawefull. And herevpon S. Austine considerynge wel the matter, doth attribute two offices vnto matrimony before the fal of mā, and the thirde he doth attribute vnto it after ỳ fal of mā. But yet besides these causes or endes, for which matrimony was by god in paradise instituted, there is another not ỳ least but rather

the cheife and

and principall (yf we consider and regarde the purpose of God herein) whiche is that Matrymonye or maryage shoulde be a fytte sygne or mystycall token, of that moste assured and stronge coniunction, that should be betwene Chryst (yet then to come) and the church: which churche euerlastyngly before the creation of the worlde, and from the begynnynge, God dydde predeyne, chose and electe vnto him selfe: as Paule witnesseth in the fyfte chapters of his Epistles to the Ephesians and to Tyte. For the vnspeakable wysedome of God, forseyng and knowynge before, that man after his creation throughe the wylynes and deceat of the deuyll, would fall, and deserue eternall death, dyd moste mercyfully in this his foresyghte also, caste, determyne, and dispose with hymselfe, a meane, how man beyng fallen, myght agayne be restored and regenerated. And therefore appoyntynge vnto Chryste (who shoulde be the father, and parent of thys generation) a maryage mete therunto, dyd to mans great and maruaylous comforte) in the myraculous couplynge, and conioynynge of Ada representynge Chryste, then to come, and Eue, beyng formed and made of the rybbe of Adams syde, Adam beyng a slepe, dyd, I saye, as in a shadowe, and a figure, shewe before, and expresse the same knotte and bond of mariage of Chryst and the church. And this as it were plyghtynge of trueth, for this maryage to come, was farther by a promyse made by GOD to man, confyrmed and ratified, when he sayde in the thirde chapiter of Genesis, that the sede of the Wo man shoulde With his foote treade doune the

serpen-

ſerpentes heade. Whych promyſe from the begin-
nyng, continuallye, and from tyme to tyme, God al-
mighty renued to the holy fathers and patriarches,
and wylled hys prophetes to open and publyſhe it.
And to paſſe ouer al other teſtimonies, how notabli
and playnely doth the prophet Oze in his thyrd cha
piter ſpeake hereof, ſaying. *Et ſponſabo te mihi in ſempiternum
et ſpōſabo te mihi in iuſtitia, et iudicio, et miſericordia, et in miſerationibus
Et ſponſabo te mihi in fide. &c.* That is to ſaye. **And I wyl
marie the vnto my owne ſelfe for euermore,
yea vnto my ſelfe wyl I mary thee in right-
wiſenes, in iudgement, in mercy and in com
paſſion. And in fayth alſo wyll I marie thee
vnto my ſelfe. &c.**

Accordyng whereunto Salomon, in his notable
and excellent boke called *Cantica Canticorum*, dyd ſyng ye
prophecye of thys mariage, then yet to come, where
he declaryng the great deſyre and longyng that the
bryde had, that the daye of ſolemnyzyng the mary-
age (ſtanding yet betwene her brydegrome and her
in onely handfaſtyng or plighting of faith & trouth)
might come ſaith thus: *Oſculetur me oſculo oris ſui.* That is
to ſaye. **Oh that he woulde kiſſe me with the
kiſſe of hys mouth.** But fynallye whan the daye
drewe nere, and the brydegrome was come downe
into the world, howe dyd John baptiſte, the moſte
holy brydeman, reioyce of thys the brydegromes cō
myng, and that the tyme was full runne oute. And
ſayde as wytneſſeth S. John the Euangeliſt in his

Gospel and in the thyrd Chapter in thys maner.

Qui habet sponsam, sponsus est, amicus autem sponsi qui stat et audit eum gaudio gaudet, propter vocem sponsi. Hoc ergo gaudium meū impletū est.

That is to say. He that hathe the bryde is the brydegroome. And the friend of the brydegrōe who standeth and beareth hym, reioyseth greatly to heare the voice of the brydegroome. Thys my ioye therefore is fulfylled So that hereby may appeare howe from the begynnyng of the worlde, the churche hathe beene betrouthed to Christe. Hys seruauntes the Prophetes were sente, whych should cal them, that wer bidden to the mariage. At length came Christe the brydegrome, more beutyfull then the chyldren of men, to whom whyle he dyd ascende or go vp to the bryde chamber of the crosse, and there fallyng into sleepe, the heauenly father out of his sonnes syde, beyng opened wyth the speare of the souldier, dyd deliuer, and as it were shape vnto Christe his betrouthed bryde, the church and so beautified her and coupled them twoo together in suche an indissoluble bond or knot, that euerlastyng they shall continue and cleaue together, as twoo in one flesh. And so is fulfylled and consummate that maryage, so long before prefigured, so often promysed to the patriarches, so playnely spoken of by the prophetes, and continuallye in the laweful mariage of man and woman, mistically represented and remembred, of whych S. Paule sayth. Ephe. v.

Sacramentum hoc magnum est: ego autem dico in Christo et ecclesia.

that is to saye. This (speakynge of Matrymony)

is

is a high or greate misterye, I meane it true ye in Christe and the Church. And thus much haue we spokē to declare, what matrimony is, who is author thereof, where it was fyrst instituted, and what were the causes of the institution. Nexte therefore accordyng to our proposed diuision in the beginnyng of thys sacrament, is to speake of the .v. pointe that is, who may contract matrymony. For knowledge whereof ye shall vnderstand, that the lawe or ordinaunce made concernyng persons which are to be allowed vnto, or reiected from matrimonye, is an ordinaunce, or lawe prohibitorie, that is to saye, forbidding some, and permittyng, suffryng, and allowyng al the rest not being forbidden, so that whosoeuer is not forbydden specially or generally to contract matrimony, the same is consequently to be admitted and allowed vnto it, and thys resolution to be true, maye be proued by the rule of contraryes, whych here also doth take his place, for if I do well knowe who cannot marye (whyche knowledge I haue had al readye giuen vnto me in the declaratiō of the impedymentes or lettes to contracte matrymonye) I shall by and by know who may contract matrimoni. *Quia contrariorum eadem est disciplina et cognitio uno de contrarijs cognoscitur et reliquum.* In deede certayne persons there are forbydden both by the Cyuyl and also by the Canon lawes, to marye together, as appeareth amongst many other places in the titles *De nuptias, et de consanguinitate et affinitate.* In so much that betwene those persones that are *in linea ascēdenti vel descēdē ti*, Mariage is vtterly forbydde, and betwene those

persons that are in the collaterall line, marryage can not be made, yf eyther of the persounes whych is to be maryed, be of kynred or allyaunce vnto the other in the forth degre or vnder. And of special prohibitions concerning matrimony, ye haue mention made in Scripture both in the, xviij. and. xix. chapiters of Leuytycus, and also in the. xxij. of Deuteronomij, whych places shal sufficiently and plainly open and declare thys matter vnto you. And nowe concernyng the fyrst poynte whyche is, how matrimonye is contracted, ye shall vnderstand, that yf matrimonye be consydered as touchyng the bonde and knot therof onely, so matrimony is contracted and made by the onely lawefull consent of the man and of the womã, that may be coupled, and ioyned together in matrymony, for the proose wherof, wordes of the present tyme, or sufficient and equiualent signes, are by the order of the lawe necessarylye requyred to testifye that consent.

And if matrimony be considered as touchyng the full and hole perfection thereof, then matrymonye may be sene so contracted, when not onely such consent is hadde, but also carnal copulation, therevpon doth folowe. Example after the fyrst consyderation may be taken of our fyrst parentes Adam and Eue, who by our Lord in parydyse, were before there fall and in the state of theyr innocency, ioyned in matrimony, by coniunction of myndes, though there then betwene them was no carnal copulation at all, and yet true matrimony, for as the lawe sayth: *Nuptias non concubitus sed consensus facit.* That is to saye. Consente

dothe

doth make matrimony, and not the carnall copulation or lying together. And as for example after the seconde consideration of matrimony, it may also be taken of our sayd parents after their fal and when they were for theyr transgression expulsed out of paradyse, for beyng man & wyfe, they dyd then carnallye knowe eche other, and had thereby generation of Chylder, as appeareth in dyuers places of scrypture, and especially in the .v. and syxt chapyters of Genesys. And touchyng thys diuersitie of considerations in matrimony wyth the dyuers syg-nifications therof, and of many thynges els appertaynyng vnto the same, who lysteth, maye haue recourse to the .xviij. cause & second question, where he may se the iudgement of saint Chrisostome S. Ambrose S, Augustyne and of many other in this matter, and lykewyse he may haue in the Chapter Ex publico, de conuersione coniugatorum. And as touching ỳ seuenth poynt wohych is howe matrimony ought to be vsed ye shal note herein the councel of S. Paul in the .vij. chapter of hys fyrst epystle to the Corynthyãs, wher speakyng to maryed persones, and exhortyng them to vse them selues in theyr vocatiõ after a good and perfecte sorte he doth saye thus. Hoc itaq; dico fratres, tempus breue est, reliquum est ut qui habent uxoris tanquã non habentes sint That is to saye. Therefore brethern I say this vnto you, the time is shorte, there remaineth that they which haue wiues be as thoughe they had none. And the same Saynte Paule declaryng howe purelye and cleanely maried folkes

should

shoulde vse them selues in matrimonye, dothe in the fourthe chapter of his fyrst epistle to the Thessalonicenses say thus. *Hec est enim uoluntas dei sanctificatio uestra ut abstineatis uos a fornicatione ut sciat unusquisq; vestrū, uas suum possidere in sanctificatione et honore, non in passione desiderij, sicut et gentes que ignorant deum.* That is to saye. Thys in deede is the wyll of GOD, your sanctification, that ye do abstaine from fornication, that euery one of you maye learne or knowe to possesse hys vessel in sanctificatiō, and honour, not in the passion of desyre or luste, as the gentiles also who do not knowe GOD.

And the selfe same Saynt Paule also declaring farther howe maried folkes should vse thē selues the one vnto the other, doth in the fyfte chapyter of hys Epystle to the Ephesians say thus: *Mulieris uiris suis subdita sūt sicut domino, quoniam uir caput est mulieris sicut Christus caput est ecclesie, ipse saluator corporis, sed sicut Ecclesia subiecta est Christo ita et mulieris uiris suis in omnibus. Viri diligite uxoris vestras sicut et Christus dilexit ecclesiam.* That is to saye. Let Women be subiecte vnto their husbandes as to oure Lord, for the husband is the head of the Woman, as Christe is the heade of the Churche, he is the sauiour of the body, and as the churche is subiecte vnto Christe, so let Women be vnto theyr husbandes in all thynges. Ye husbandes do ye loue your Wiues as Christ hath loued the Churche.

Moreouer

Wherouer the same S. Paule in the sixte chapter of the sayd Epystle, teaching maryed folkes to whom God hath sent chyldren, howe they should vse theyr chyldren, doth say thus: *Educate illos in disciplina, et correctione domini.* That is to saye. Bryng vppe your chyldren in the discipline, and chastisemēt of our Lord. Diuers examples we haue of thys, in the holye scrypture, as of Sara the doughter of Raguel, & of yong Thoby her husbande, of whome mention is made in the. viij. chapiter of Thoby, and also of that godly and modest matrō Sara, and Abraham her husbande, of whom S. Peter in the thyrd chapyter of hys fyrst Epistle, saythe thus. *Sic enim aliquando et sanctæ mulieres, sperantes in deo, ornabant se, subiectæ proprijs uiris, sicut Sara obediebat Abrahæ, dominum eum uocans.* That is to saye. For so sometymes holye Women also trustyng in God, did tyer them selues, beyng subiecte or obedient to theyr owne husbandes, as Sara dyd obeye Abraham, callyng him maister, or Lorde.

Lyke examples are of the godlye couples, Isaac and Rebecca (Genesis xxv) Helcana and Anna (i. Reg.) with sundry other, whych all dyd vse themselues so in the state of mattymonye, that they contynually lyued in the feare of god, in the chaste lawe of wedlocke, in the honest affection or mynde towards the bryngyng fourth of chyldren, and did also diligently loke vnto the godlye education of the same. And as concernyng the. viij. and laste parte of our forsayde diuision, it is to wytte, of the treasures, gyftes, and com-

commodities of maryage, ye shall vnderstande that S. Augustyne in hys. ix. booke vppon the Genesys, and the. xiii. Chapter thereof teacheth vs, that matrimonye conteyneth in it three giftes, graces, or benefytes, it is to wytte a sacrament, a faythe, and an ofspryng or yssue.

Concernyng the Sacrament, he sayth that this is specially herein to be obserued, it is to wytte, that betwene the man and the wyfe there be no separation, and that neyther the man or the wyfe, beyng ech from other dysmysed, doo marye or couple themselues wyth any other, and so the vertue of thys sacrament doth consyst properly, and specially in the inseperable, or vnbreakeable bond of the maryage couenaunt, wheche (as we sayde before) is the pryncipal or chyefe poynte belonging to maryage. This couenaunt, God assysteth, and this knot he knitteth, and beynge once knytte, he maketh it stronge, and establysheth it, yea, and further dothe geue suche grace wyth it, that they whych abuse not that grace, may be able to keepe the marryage couenaunt vnuyolated, and mutually so to loue one the other, as Christ hath loued, and dothe loue the churche. And by the ayde of the same grace, they shall and wyl frankly, truely, and most louynglye, communycate one to another, all thynges accordyng to Goddes lawe, and mans lawe, and all maner of chaunces, good or bad prosperitie, or aduersitie, they shal most contentedly and quyetlye, receaue, beare, and vse together, tyll death them departe. Thys benefyt of thys sacramēt doth engendze an assured boldnes, or cōfydence and

trust

truſt of good conſcience, by the whych bothe the man and alſo the wyfe, are made ſure that the ſtate of matrymonye (into the whyche they, in the feare of God, and for honeſt and vertuous reſpectes onelye, haue entred and truelye, and holylye, obſerued of theyr partes) is not voyde of the grace of God, but that god hath a care ouer them, yea and that thys theyr ſtate of Matrymonye is alſo merytoryous. Accordynge wherunto S. Paule to Tymothey. i. Epyſtle. 2. Cap. ſayth. *Mulier ſalua fecit per liberorum generationem, ſi permanſerit in fide.* That is to ſay. The wyfe ſhalbe ſaued by the bryngynge forth of chyldren, ſo that she cõtynue or perſeuer in the fayth. And agayne in the laſte Chapyter to the Hebrues, he ſayth thus. *Honorabile connubium in omnibus & thorus immaculatus.* That is to ſay. Maryage in all is honorable, and a bedde vndefyled. And ſaynte Ambroſe alſo in hys ſeconde boke of the patriarche Abraham and in the .ix. Chapter do the ſay, that a notable gyfte of chaſtytye wyll folowe maryage, yf the perſons ſo maryed do thynke verely that thys maryage wherein they are conioyned is prouyded, procured, and done of God. Thys gyfte of this ſacrament to them that dilygently wyl ponder and conſider the ſame, will eſpecyallye edyfye theyr conſcyences to them ſelues, and wyll alſo kyndle mutually the fyre of chaſt loue betwene them.

The ſecond benefyt or gyfte of matrimonye (Saynte Auguſtyne ſayth) is fayth, not meanynge that faythe and aſſured confydence whych we haue in God, but that faythfull true and honeſt dealynge, whiche is re-

quyred to be betwene man and wyfe, in not hauynge carnall knowledge with anye other, the man not with any other, then with his true and lawfull wyfe, and the wife not with any other, then with her true and lawefull husband, whych synguler gyfte onelye, God in this sacrament imparteth and geueth of hys goodnes to them, whiche (in suche sorte as wee haue declared) are maryed, or els what man or woman is there of manye thousandes, that beynge as they are beset with the snares, entisinges, and allurements of the worlde, the flesshe, and the deuyll, woulde not offende, and breake that bonde of fayth, and fydelytye, at the least, in harte and mynde, whych Chryste hym selfe (Math. v) iudgeth to be no lesse adulterye, then the fylthy and adulterous carnall copulation.

Nowe the thyrd gyfte or benefytte whyche saynte Augustyne sayth to be in Matrimonye is issue or ofspryng, for whiche cause cheifely matrimonye is contracted, wherevnto the man and the woman, commynge in the feare of God, oughte soo to respecte and regarde theyr issue and ofspryng, that in chaste and mutuall loue, they may beget and bryng forthe chyldren, and in the fayth, feare, and relygyon of GOD, bryng vp, and instructe the same. And in soo doynge, matrymonye not onelye is voyde and cleane from all maner of fault, but also hathe his certayne merytte at Goddes handes. These three gyftes concurrynge in matrymonye, and causynge the accompanyenge of man and woman together in carnall knowledge, to be by this meanes wythout synne, yea, and well vsed to be merytorius to, howe greate a grace then is an-

nexed

nered to this sacramente of Matrymonye, of whyche hitherto we haue intreated.

And here to conclude, this counsel semethe good to be gyuen to those that hereafter shalbe minded and disposed to mary, that they doo chose to them suche a mate, as neyther Godes lawe, nor mannes lawe doo prohibite them to take, and with whome they maye conceyue good hope that they beynge ioyned in matrymonye, shall leade an holye Godlye, and comelye lyfe, euer to continue inseperably, durynge theyr liues, which is lyke they shall dooe, when they not eashelye and indeliberatly but with good aduyse consydering equalitie and vertue more then eyther carnall luste, worldely honoure, or pryuatersepectes, do in the feare of God entre into this honest state of matrymony, entendyng thereby to serue GOD, there countrye, and frendes, lyuing also them selues in honesty iustyce, and temperaunce, and finallye bringinge vppe theyr chyldren, and gouerning there famylye in vertue and Godlytes.

¶ Of the sacrament of extreme vnctyon, and the expolition or declaration thereof.



Auing intreated suffycientelye of syxe of the sacramentes vsed in the catholyke churche, and none of them remaynynge indiscussed, sauynge one, whiche is the sacramente of extreme vnction, we wyll nowe of it, beynge the laste in number and order, speake lastely & breifely And though it be laste in number and order, as is a foresayde, and also commonlye is called the extreame vnction, that is to saye, the laste vnctyon, yet ye shall not vnderstand thereby that this sacrament can not be ministred at anye tyme, but when a man is cleane withoute hope of lyfe, and shall in no wyse escape the death, nor ye maye not thereby vnderstande, that after this sacrament of extreme vnction, no other Sacrament, at anye tyme els, can be ministred vnto the person so anoyled. For in dede this sacramente maye be ministred in the entrye of the syckenes, and also manye tymes elis, whensoeuer anye greate maladye, or perylous syckenes, shall come to anye man, in soo much that he who is daungerouslye sycke, and therefore anoyled and anointed, receyuynge and vsynge this sacramente, maye (yf he escape the daunger and after fall into it agayne, or into anye other suche lyke) haue ministred vnto him agayne this laudable, and notable sacramente of extreme vnctyon, whyche of it selef is bothe iterable (as Penaunce Eucharistie, and Matrymonye is) and not alwayes mynystred in the

catho-

catholyke churche, that the ſicke perſone ſo ſone as he hath receyued it ſhoulde incontinentlye departe oute of this woꝛlde, and want hys lyfe: But contrary wyſe that the ſayde perſon both in ſoule, and alſo in bodye, maye (yf it ſo be ſene good vnto almyghtye God) recouer and gette healthe agayne. And this to be ſoo thoſe notable pꝛayers full of all godlynes and ſauouꝛynge antiquitie vſed nowe in the catholyke churche agreinge wyth the counſell and commaundemente of S. Iames in the laſt chapiter of his epiſtle, do euydently, and playnelye declare and ſhewe vnto vs.

And although in our wycked tyme ſmale is the number of them that do eſcape deathe, hauynge receyued this ſacrament of extreme vnction, yet that is not to be aſcryued vnto the lacke oꝛ faulte of this ſacramente but rather vnto the wante and lacke of ſtedfaſte and conſtant fayth, whiche ought to be in thoſe that ſhall haue this ſacrament mynyſtred vnto them, by whych ſtrong fayth the power of almyghtye God in the pꝛymatyue churche, dyd woꝛke mightely, and effectually in the ſycke perſones enoynted, receyuynge thys holy and comfoꝛtable ſacramente, and nowe foꝛ the lacke of lyke fayth in oure tyme, doth not woꝛke after lyke ſoꝛte. Accoꝛdyng wherevnto we reade in the .vi. chapiter of S. Marke after thys ſoꝛte. *Et non poterat ibi uirtutem ullam facere niſi quod paucos infirmos, impoſitis manibus curauit, & mirabatur propter incredulitatem eorum*, That is to ſay.

And he (that is to ſaye Chryſt) could not doo any myꝛacle there, ſauing that he dyd cure a fewe ſicke perſons, layinge his handes vpon them,

and

an he dyd merueyle or wonder for the incredulitie or vnbeleife of them. Thys sacrament the is not called the sacrament of extreme or last vnctyon for that that deathe alwayes dothe followe it, or for that that no sacrament can be ministered after to the person enoynted, but for that specyallye that all other vnctions beynge vsed in the adminystration of the sacramentes, do go before, & this vnction doth folow them. And here by the waye forasmuche as we doo speake of extreme vnction, ye shall vnderstande, that there are (as the mayster of the sentence in his fourth boke and .xxii. distinction doth testyfye) three kyndes or sortes of vnctions, accustomed and vsed in the churche, the first vnctiō, in tyme, is that wherewyth yonglynges (comming newelye to be instructed & taughte, in the fayth and religion of Chryste, called in Latyne *Cathecumini*) are by the preiste to be anoynted wyth all vpon the breast, and betwene the shoulders, and thys vnction is made onely with oyle olyue, beynge, fyrste sanctified or consecrated by the byshoppe, and afterwardes vsed by the preist in mynystratyon.

The seconde vnction is that whyche is made or done, not with oyle alone, as the former is, nor wyth balme alone, but it is made and done wyth Chrysme, whych is made of oyle olyue and of balme, and soo of two lyquors myngled and myxte together, the oyle to signyfye ꝑ clensyng & purgynge of the conscience & ꝑ baulme to signyfye the swete sauor of good name & fame, required to be in the partie ꝑ is therwith to be anoynted. And this vnction, so made w̄ chrysme is a pryncypall, and a cheyfe vnction, and the holye ghost

pryncypallye

pryncypally, or cheifely is gyuen in or by it. And wyth thys crisme the handes of kynges and byshoppes are to be anoynted, yea and the handes of the chyldren baptized, are herewith aboue theyr foreheades by the preiste to be anointed. Yea and fynally the chyldren whych by laying on of the byshoppes handes, are by the sayd byshoppe to be confyrmed, muste also by the said byshoppe be signed with the crosse, and with the sayd Chrysme in theyr forehead be also by hym anoynted . And the third vnction, of whyche we nowe haue to speake and to intreate vppon, is that wherewith sicke personnes in the places accustomed are to be auointed wythall. And thys vnctyon is made also of oyle olyue onelye, beynge sanctified or consecrated by the byshoppe whyche commonly and customablye the sayde byshoppe accordyng to the old tradytyon of the churche doth *in die cenæ domini*, As Saynte Cyprian in his sermon *de vnctio* doeth testyfye, And Sayncte Dyonyse also in his booke *de ecclesiastica hierarchia*, in the fourth chapter. And nowe concernynge the institution of thys sacrament, we doe reade Marci. vi. howe Chryste callynge vnto hym his. xii. Apostles, and sendynge them forthe by two and two, dydde prescrybe vnto them a certayne forme of embassade, or message and dydde also gyue vnto them a certayne power whych they should occupye and vse.

And we do reade also there, that the Apostles soo goinge forth dyd preach vnto the peoble penaunce, and that they dyd caste forthe deuyles, and also that they dyd anointe wyth oyle manye that were sycke, who thereby were healed and cured. And we maye not

here.

here thynke, as manye vayne folyshe persons, folowinge theyr owne fansyes and dreames, haue reported and sayde) that these apostles of Chryste were in thys behalfe as common chyrurgions, and that by medecynes they dyd heale and cure the sycke, for as ye shall perceyue anone by the testimonye of S. James, this healyng and curyng was manye tymes bothe concernyng the soule and also the bodye, wherefore the oyle where wyth the Apostles dyd anoynte the sycke persons, was sacramentall and mysticall sanctified oyle, and therfore dyd so worke bothe in the bodye and also in the soule of the sycke personne. And after thys sorte the catholyke churche euen from the beginnyng hath accepted and taken thys to be a sacramente of Chrystes institution and ordinaunce, and so alwayes continuallye hathe reteyned and kepte it, takynge for a testimonye of the foundation and grounde therof, the sayde. vi. chapter of Sayncte Marke, so by the auncient fathers of the churche most learnedly and godlye expounded and interpretated: wherevnto is adioyned the testimonye of Saynt James in the laste chapiter of his canonical epistle, where he being a blessed apostle, & clerely expressynge and vtterynge the maner and fourme of the administration of thys Sacrament, whych he had receyued of Chryste, and delyuered vnto the people to be of them obserued and kepte doth say thus. *Infirmatur quis in vobis iudicat presbiteros ecclesie & orent super eum vngentes eum oleo in nomine domini, & oratio fidei saluabit infirmum, & alleuiabit eum dominus, & si in peccatis sit remittentur ei.* That is to say. **Is there anye sicke emonges you: lette hym bryng in the prestes of the churche**

churche, and let them praye ouer hym, anoin
ting him with oyle in the name of our Lord
and the prayer of fayth shall saue the sycke,
and our Lorde wyl lighten or ease hym, and
yf he be in synnes they shalbe remytted vnto
him. Which wordes of S. James doo manyfestlye
declare this vnction or anoylinge to be a sacrament,
as hauinge a visible sygne, and a promyse of grace
annexed therevnto. And yf ye beside the thynges
before rehearsed, and expressed in scrypture, be desy-
rous to haue the testimonyes also of the auncient fa-
thers of the churche, concernynge this Sacrament
of extreme vnction, as ye alreadye haue had in al the
other, ye shall heare certayne of them, bothe of the
greke and also of the latyn churche. And fyrst I wyll
begynne with S. Chrisostome, who in his, iii. boke
De sacerdotio, and in the syxt chapiter therof, entreating
of the greate gyftes and graces gyuen by almyghty
God vnto his faythfull people, by the ministerye of
the preistes aswel in regeneration as also afterward
in the remission of synnes, doth incontinently for the
prose thereof bryng in the saying of Saint James in
the last chapiter of his sayde canonical epystle saying
Infirmatur (inquit apostolus) quis ex uobis? &c. Theophylact also
in his exposition made vpon the. vi. chapiter of saint
Marke, sayeth thus: *Quod unxerint olio apostoli, solus Marcus
narrat, quod & frater domini Iacobus, in Catholica epistola dicit, infirma
tur, inquit quis in uobis inducat. &c.* That is to say: That the
Apostles did anoint with oile, onely Marke

of all the euangelistes) doth shew, which thinge (meanynge this holye anoylynge) James the brother of our Lorde, in his canonicall Epystle, doth speake of, sayinge: Is any sycke amongest you. &c. whereby also appeareth this place of S. James, and that of S. Marke to be both vnderstande of thys sacrament of anoylynge.

And further in the same place, he (consequentlye declarynge the misterye of the vysyble and materyal oyle, vsed in the ministration of this sacrament, saith *Est igitur oleum & ad labores utile, & lucis fomentum, & hilaritatis effectiuum significatq; misericordiam dei & gratiam spiritus per quam a labore liberamur, & lucem & gaudium hilaritatemq; spiritualem, accipimus.*

That is to saye: For oyle beynge good against laboure or Wearynes, beyng also the nourysshemente of lyghte, and the cause or prouocation of gladdenes, doth sygnyfye the mercye of GOD, and the grace of the holye ghooste, by the whyche We are delyuered from laboure or Wearynes, and do receaue lyght ioye and spiritual gladnes. with whiche two places of Theophilacte, Decumenyus also a greke author fully doth agree.

To these foresayde auncient fathers of the greeke churche shal nowe be adioyned allo other of the Latyne Churche, and fyrste saynt Hierome vpon ỹ saide vi. of S. Marke doeth saye thus. *Cum ungebant oleo ægros*

tos

tos, infirmitatem, fidei uirtute corroborant. That is to saye: When they (meanyng the dyscyples sent fourth by Chryste) dyd anoynte the sicke folke With the oyle, they by the vertue of fayth, dyd make them stronge. Accordynge wherevnto Saynte Augustyne also in the.iiii. chapiter of his second boke *De uisitatione infirmorum.* wryting to his Nephewe, lyenge on his death bedde, giueth him this counsayl saying. *Nec prætermittendum est illud apostoli Iacobi præceptū, infirmatur quis in uobis? inducat præsbiteros ecclesiæ ut orent super eum, uingentes eum oleo sancto, in nomine domini* IESV, *& oratio fidei saluabit infirmum. Ergo sic roges de te, & pro te fieri, sicut dixit apostolus, imo per apostolum suum dominus. Ipsa uidelicit olei sacrati delibutio, intelligitur spiritus sancti typicalis unctio.* That is to saye: That commaundement of Saynt James the Apostle is not to be omytted or ouerpassed of the. Is any man sicke amongest you: let him bring in the preistes of the churche, that they maye praye ouer him, anoynting him With ỹ holye oyle in the name of our Lord Jesus. And the prayer of fayth, shall saue the sycke. Therefore desyre thou, that of the, and for the, soo it may be done, as Saynte James the Apostle yea rather, our Lorde by his Apostle did say, for surely the anoynting With the consecrate oyle is vnderstand to be a tipycall anoynting of the holy Ghoste.

Hauinge nowe brought forth sondrye authorityes, both of scrypture, and also of the fathers, we shall (to satisfye you so far forth as we can, and for the plainer openyng of this sacrament of extreme vnction) gyue vnto you here the difinition of the same Sacrament whiche is this.

The Sacrament of Extreme Vnction, is the due anoylynge of the penytente sycke personne, doone by the preiste, with consecrated oyle, for the remedye or easynge of the sayde penytent, in soule, and for the recouery of corporall health if it be so thought expediēt to God. In which diffinition when we saye (the penytent sycke person) we do meane thereby that thys sacrament is ministred frutefully, onely to those that be membres of Chrystes churche, and to such as, beynge once fallen out of the state of grace by deadelye synne, haue bene by penaunce restored agayne to the sayde grace, and therevpon by this Sacrament are strengthened, and comforted in theyr agonye, and fyght agaynst the deuyll, who in the tyme of sycknes and veration of mannes bodye, is moste busy to assaulte him. And albeit that this Sacrament be of thys notable effecte, yet no man oughte to conceyue this vayne false hope of the effecte of the same, that he hauing liued in filthy and abhominable sinne and not caryng to be from it delyuered by true penaunce shall by the onely mynystration of this sacrament of extreme vnction, haue all his synnes forgyuen hym.

And where further, in the sayde dyffynytyon, is conteyned, (for the remedye or easynge of the sayde

penytent

penitent) ye shall note that concerninge the soule, no man may doute, but that at all tymes the infirmytie thereof in the sicke person duely repentinge may the soner by the vertue of this Sacramẽt be eased, accoꝛding to the pꝛomyse of the holy Ghooste in the aboue reherſed woꝛdes of Sayncte James. And as concerning the infirmitie of the body, it also maye be hoped and loked foꝛ the soner by the woꝛthye receynynge of this sacrament, yf God (who knoweth oure necessities, and can, and also wyl dispose al thynges swetely and also plesauntly to the attayning of euerlasting comfoꝛte, whiche all good men chyefly desyꝛe, and pꝛaye foꝛ) so thynke it expediente foꝛ the sycke person. And here to knytte vp the matter, where an ende is made of all the. vii. sacramentes, we can doo no lesse then of chꝛysten charitie to wyshe that all those, who in this late scismaticall tyme haue vndoutedlye by ỹ instigation of the deuyll, eyther vtterly contempned oꝛ lytle regarded these Sacramentes, and emongest them specyally this Sacrament of extreme vnction, wyll nowe after our ioyfull reconciliation to the vnitie of the catholyke churche, regarde all the sayd Sacramentes as they oughte to do, and soo lyue here in this transitoꝛy woꝛlde, that they commynge to theyꝛ extreme passage, whiche at one tyme oꝛ other they cãnot escape, maye from deathe come to lyfe, and from death of the bodye haue euerlastyng lyfe of the soule, and in conclusion after the generall resurrectiõ, haue the body ioyned vnto the soule, in blysse euerlastyng, whiche almyghtye God graunt vnto vs all.

Here

Here nowe do folowe the ten commaundementes of almyghty God, whiche are taken oute of Exodus the. xx. oute of Leuiticus the. xxvi. and oute of Deuteronomie the. v. chapiters.

i. Thou shalte not haue straunge Goddes before me.

ii. Thou shalt not make to the any grauen thinge, nor any lykenesse of anye thyng that is in heauen aboue, and that is in earth beneth, nor of them that be in the Waters vnder the earth, Thou shalte not adoure them, nor honour them with godly honoure.

iii. Thou shalte not take the name of thy Lorde God in vayne.

iiii. Remembre that thou kepe holy the Sabboth daye.

v. Honoure thy father, and thy mother.

vi. Thou shalt not kyll.

vii. Thou shalt not commytte adultery.

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viii. Thou shalt not steale.

ix. Thou shalte not vtter or beare false Wytnesse agaynst thy neighboure.

x Thou shalte not couette thy neyghboures house, nor desyre thy neighboures Wyfe, nor his seruaunte, nor his mayden, nor his oxe, nor his asse, nor any thinge that is his.

¶ The preface of the .x. commaundementes.



Three partes of our promyse, beynge nowe perfourmed, it is to wyt, fyrste what fayth is, and how it is to be taken in this boke, secondly the exposition of the twelue articles of the chri sten beleife, thyrdely the declaration of the .vii. sacramentes, the promysed ordre nowe requyreth, that in this fourth place, the ten commaundementes, with theyr declaration, be set fourth vnto you, for an introduction vnto whiche, ye shall note foure poyntes: Fyrste, what is the lawe, or the commaundemente of God, Secondelye, howe the commaundementes of God must be obserued, to the plea sure of God, and oure saluation: Thyrdely, what gre uous punishmentes God, doeth in holye Scripture threaten and manace vndoutedlye to be inflycted to the breakers of his commaundementes, and fourthlye, what greate rewardes the keapers of his law, & cõmaundementes, shall receaue at Goddes handes. Touchynge the fyrst poynte, which is, what the law and commaundemente of God is, you shall knowe that the lawe of God, is a rule geuen to vs, of God, for the good guydynge of our selues. Whiche rule declareth, and sheweth to vs, what is the wyl and plea sure of god for vs to doo, or not to doe, in thoughte, worde, and dede. And when I cal it a rule, I meane that as the brickelayer cannot make a wal euen and strayghte, without the direction of hys lyne, nor a mason can not hewe any coygne or assler stone, with

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out the direction of his square and rule, nor the shipmaster can guyde or styre hys shyp safelye to good hauen, or harborroughe, without the direction of the compasse, so neyther man nor woman canne order, guyde, and rule theyr lyfe euenly, directly, & streightly, to the wyl and pleasure of almyghty God, wythout the knoweledge and direction of hys lawe, and commaundements, which are the lyne, rule, squyre, and compasse, whereby we may reare oure worckes vpryghtly frame our selues in vertue constātly, and gouerne the course of lyfe into the hauen of felycytie prosperously. And where I say, that the commaundementes are geuen to vs of God, I declare therby that onely God hath, both (through the lawe of nature) in our hartes printed them, and also in the law of Moyses with hys owne fynger (that is to say, by the vertue of the holy spyrite) in two tables of stone wrytten them. And laste of all our Sauiour Christ, beyng both God and man, hath ratified and expoūded them in the newe lawe of the Gospell, to the intent that wyth al dylygence we should study to obserue and keepe the sayd commaundemēts, not onely because they are so expedient and profitable vnto vs, but specially because that they are geuen to vs of God, who thereby doth declare to vs hys godly wil and pleasure, vnto whom both we and al creatures els are bounde to be obedient.

And as touchyng the seconde poynte whyche is howe we must obserue and keepe the commaundementes of God to his pleasure, and thereby obtaine of hym reward in heauen, ye shal here note, that we

muste kepe the commaundementes three maner of wayes, fyrst holy and fully in theyr perfect number beyng ten, accordyng wherunto in the fyrst chapter of Saint Luke, in the high and great commẽdatiõ of Zacharye and Elyzabeth the parents of Saint John Baptyst, it is wrytten, *Erãt autem iusti ambo ante deũ, incedẽtes in omnibus mãdatis et iustificationibus domini, sine querela* That is to saye. **And thei both were iuste before GOD, walkyng or lyuyng in all the commaundementes and iustificatiõs of GOD without any complaint against them.**

And I do say those woordes, **holy and fully**, forasmuche as it is not inough to kepe part or some of the sayd commaundements of God, and to leaue part of them vnkept: But as in a Harpe, a Lute, or a vyol (being instrumentes of musicke) euery string with other must be tuned, & none left vntuned, lest thereby some vnpleasaunt soundes, and dyscordes myght be vttered, so we must put all and euery the commaũdementes of God, to theyr tunable fashiõ and practise, least that if any be left vnused or vnexercysed of vs, ther myght to the pure & cleane eares and iudgemente of almyghtye God, come thereby some vnpleasaunt sounde, and vnsweete reporte of our lyues and doynges.

Accordyng wherunto Saynt James in the .ij. chapter of hys epistle sayth. *Quicunque totam legem seruauerit, offendat autem in uno, factus est omnium reus.* That is to say. **Whoso-**

whosoeuer shall keepe the hole lawe, and yet offend in one poynte or parte thereof, is become gyltye of all.

The second waye by whych we must keepe the commaundementes of God, is that wee doo keepe them wyth a ryghte intention, that is for the loue, for the honour & for the glory of God onely, and not for any honour or glorye, to be geuen to vs, of man in thys lyfe.

For whosoeuer in dooynge of hys good deedes, intendeth principally to get honor, glory, or reward of man, hath a wronge intention, and hys deede so done (yea althoughe it be commaunded of God) is not pleasaunt or acceptable vnto God. And of thys ryght intentiō speaketh our Sauiour Christ in the vj. chappter of Saynte Mathewe saying. *Lucerna corporis tui est oculus tuus, Si oculus tuus fuerit simplex, totum corpus tuū lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit.* That is to say: The lyght of thy bodye is thyne eye. If thyne eye be symple or cleare, then all thy bodye wyll be bryght or cleare, but if thyne eye be euyll or nought, al thy bodye wyl be full of darkenes.

Here by the eye is vnderstanded the intent, the regarde, or purpose of mannes hart, and by the bodye is ment the woordes, actes, and deedes of man procedyng from the hearte, and by that intente dyrected and ordered.

Therefore Saynt Paule agreing herevnto doth exhort vs, in hys fyrste Epystle to the Corinthyans, and in the x. chapter, saying thus: *Siue manducatis, siue bibitis, siue aliud quid facitis, omnia in gloria dei, facite*, that is to say. Whether ye do eate, whether ye doo drynke, or whether ye do any other thyng ells, do ye all thynges vnto the glorie of God.

Nowe the thyrd way whereby we must obserue the commaundementes of God, is wyth constancie and perseueraunce to continue in the doing of them For as our Sauiour Christ sayeth in the. x. of Mathewe. *Qui perseuerauerit usq; in finem, hic saluis erit.* That is to saye, He that dothe perseuer, or continue, vntyll the very ende shall be saued. And in dede so constantlye wee shoulde keepe Gods commaundementes, that no temporall payne threatned or putte vnto vs in thys worlde, shoulde moue vs to breake any of them. Such a constant seruaũt to God was Susanna of whome wee reade in the .xiij. Chapter of Daniel, that when she was prouoked to the sinne of adultery by two olde iudges, vnder no lesse paine then to be accused in open iudgement, whyche was deathe by the lawe, she woulde not graunte to that synnefull dede, but sayde these wordes. *Angustiæ sunt mihi undiq;, si enim hoc egero, mors mihi est: si autem non egero non effugiam manus vestras. Sed melius est mihi absq; opere incidere in manus hominum, quam peccare in conspectu domini.* That is to saye. Alas I am in trouble on euerye syde, for if I commytte thys dede it is death to me, and if I do

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it not, I can not escape youre handes. Wel it is better for me to fall into the handes of mē, that to synne in the syght of God.

Nowe wyll passe ouer the honorable auncient father Eleazar mencyoned of in the second boke and the syxt chapter of the Machabees. We wyl not stai vpon the seuen brethren and their mother, spoken of in the second boke & seuenth chapter of the Machabees, of whych one of the chyldren sayde. *Parata sumus magis mori, quam patrias dei leges preuaricari.* That is to saye. We are ready rather to die, then to breake or transgresse the lawes of God Whych our fathers kepte. But of late dayes, in the tyme of oure pestiferous scisme, the new broched brethern, rather woulde tumble to hel headlonge, then they woulde doo as the catholycke Churche from Chrystes tyme hetherto hath done, concernyng the lawes of God, and the rytes of the sayde catholyke Churche. And yet for sothe thei wil chalenge martyrdom, but those seuen innocentes do condempne them in thys case. And thys now haue ye heard howe ye should keepe the commaundementes of GOD to hys pleasure, fyrst in keepyng them all and euery of them, and not in keping some, and to offend in the other. Secondlye in keeping them with a right intention, whiche is for the loue of god, and eternall reward, whyche is god hymselfe, And thyrdly in obseruyng the same wyth constancye and perseueraūce to the end of our lyfe. In whych doing, ye keepe them to the pleasure of GOD, and to your eternall saluation and wyth-

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out keepyng of them, ye neither can please hym, nor haue lyfe euerlastyng, accordyng to Christes owne sentence and iudgement, when he say de: *Si uis ad uitam ingredi serua mandata.* that is to say. **If thou wylt entre to lyfe, keepe the commaundementes.**

Nowe to come to speake of the thyrde parte or poynte of our diuysion, made in the begynnynge of thys preface, it is to wytte, of the greuous paynes, punishmentes, and afflictions that god in scripture doth threaten and menace to be inflicted vpon such as breake his cõmaundements, ye shal vnderstand fyrst, that the transgressoures of Goddes law, and commaundements are generally accursed of gods owne mouthe, as the Prophet Dauid in the. cxviij. Psalme declareth, sayinge. *Maledicti qui declinant a mandatis tuis.* That is to saye, **Cursed be they whyche doo declyne, or swarue from thy cõmaundementes.** And of the particuler, shape and dreadful scurges, punyshmentes and plages, whiche doo lyght vpon the transgressours of these commaundementes, ye may read in the. xxvj. chapter of Leuiticus, and in the. xxvij, and xxviij. chapters of Deuteronomy. And howe that (to the terryble example of other) almyghty God hath from tyme to tyme executed his iustice vpon aswell pryuate men and women, as also vpon myghty rulers, prynces, kynges, and emperours, besydes them vpon townes, cities, yea a hole countries and kyngdomes, in scourging tormentynge, afflyctynge and plagynge them, for breakyng and transgressing of his lawes & cõmaundementes,

ments, the scriptures most habundantly do testifie. As that some were of the earth swalowed vp quick euen vnto hel and euerlasting paine, and that other some (yea fyue hole cities) wyth fyre and brymstone poured downe from heauen, were quite brent vppe and consumed, and ferther, that a great number of chyldren by beares sent by God, sodenlye were deuoured, for theyr leude and wicked behauour, with very many other such like terryble examples in the Scryptures at large sufficientlye expressed, which were to long, perticulerly here to rehearse, and are easye there to be found. Wherefore to consider this thyrd part, we aduise all men to haue continuallye before theyr eyes that dreadfull saying of Sayncte Paule in the syrt to the Romaines, *Stipendia peccati mors* that is to say, **The stipende or reward of syn, is deathe:** Meanyng thereby, not onelye here in thys worlde temporall deathe of the bodye, but also after thys lyfe, death eternal and payne in hell fyre.

And as concernyng the fourthe and laste parte of oure fyrste proposed diuision, it is to wytte, of the great reward and blessynges whych shal come to them that in such sort as before we haue expoũded, kepe the lawes and commaundementes of almighty God, first ye shall note those comfortable wordes of almyghty God in ỹ twentith chapter of Exodus where he sayth of hym self thus: *Faciens misericordiã in millia, bijs qui diligunt me et custodiunt precepta mea*, that is to say, **Doing mercy vnto thousandes, to thẽ that loue me and kepe my commaundementes.**

And

And againe in the xxvj, of Leuiticus, he saith: *Si in præceptis meis ambulaueritis, et mandata mea custodieritis et feceritis ea: dabo uobis pluuias temporibus suis, et terra gignet germen suũ, et pomis arbores replebuntur.* That is to saye. If ye walke in my preceptes, and kepe my commaundements, and do them, I wil geue vnto you raines in theyr due seasons: and the earth shall bryngе furth her sede, and the tres shalbe replenished with fruite. In the vj, chapyter also of Ecclesiasticus, it is wrytten. *Cogitatum tuum habe in præceptis dei, et in mãdatis illius maxime assiduus esto, et ipse dabit tibi cor, et cõcupiscentia sapientiæ dabitur tibi.* That is to say: Haue thy thought in the precepts of God, and be thou continually occupied in his commaundements, and he wyll geue the a heart, and desyre of Wisedome shalbe geuen to thee. Whyche thynge is well proued by the testymonye of kyng Dauid who sayth of hym selfe in hys cxviij, Psalme, *super senes intellexi, quia mandata tua quæsiui.* That is to say, I haue had vnderstandynge, more then the olde menne because I haue soughte the commaundementes.

And here omittyng infinite testimonies of scripture, whiche declare, that not onely in thys worlde, al health, welth, & prosperitie is promysed to the kepers and obseruers of Goddes lawe, and commaundemẽts, but also after thys lyfe a crowne of immortalitie, and eternal ioye and blisse, we wyl here conclude

clude repeatynge agayne one shorte sentence of oure sauioure Chryst in the. xix. of Mathew, where he saieth thus. *Si vis ad vitam ingredi, serua mandata.* That is to saye. **yf thou wylte enter into lyfe kepe the commaundementes.**

¶ Therposition or declaration of the fyrste of the ten commaundementes whych is.

Thou shalte not haue strauuge goddes before me.

HAVING in this matter fyrste set forth vnto you the number of Godes commaundementes, that perfectli knowynge them ye maye bothe kepe them your selues, and also of chrysten charitie teache them to other, especiallye of your family and household. And hauing in the preface of these commaundementes declared vnto you, what is the lawe and commaundemente of GOD, howe also the commaundementes of God muste be obserued, what punyshementes God dothe manace & inflicte to the breakers or transegressours of hys commaundementes. And finallye what rewarde the kepers of Goddes commaundementes shal at Goddes handes receyue. Mete and conuenicnte now it shall be to expounde and declare the sayde commaundementes, accordynge as heretofore in the preface of

thys boke hath bene promysed vnto you, and for the better knowledg of thys matter, ye shal vnderstande that thys doctryne of commaundementes conteyned in *Dicalogo* that is to saye, in tenne sentences, was fyrst wryttenne in two tables of stone, by the hande and power of almyghtye God, and deliuered vnto Moyses in a mountayne Called Synai, to be declared vnto the Israelytes or Jues, whych were forbydden to come vppe to the Mountayne, and were benethe standynge at the foote of the hylle, the circumstaunce of whyche matter is wounderfull large and notablie sette fourthe in Ecodus. 19. and in Deteronomye. 4. where emonge ste other thynges, doeth clearelye appeare, that in the gyuynge of thys doctryne conteyned in these two tables, there was a terrible or a fearfull fyre, a greate smoke, and notable thunder, and lyghtenynge, partely to sygnyfye the stonye hartes of the Jues, partelye to declare the greate burden and heuyneſſe of the lawe, not hable of herselfe and by her owne power to iustifye, and therefore neding farther helpe of grace therein, and partlye also to putte in feare the hartes and consciences of the people, and to styre them vppe to seke and laboure for helpe at godes handes, to fulfyll the sayde lawe, whyche fashion and maner of gyuynge the sayde Lawe in the olde testament, doth muche dyffer from the fashion & maner of giuing the euangelical lawe in the newe testamene, and yet in thys there is a greate agreemente in bothe that aswell in the geuynge of these tenne commaundementes in the olde testamente, as also in the gyuinge of the euangelycall lawe, in the newe Testa-

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ment, there was a high place in which the lawe was gyuen, and also there was fyre. In the olde testamēt the lawe was gyuē vpon a grosse and earthly mountayne whyche was called Syna, or Synai, takynge the name of a precepte or commaundemente, in ākmuche as the preceptes or commaundementes were geuen in it, to bryddle and kepe vnder the headye rebellyous and stiffenecked people, not suffered to come vp to it, but commaunded to be vnder it. In the new testamente the lawe is giuen in dede in a mountaine but yet not called Syna or Sinai, but called Syon, whyche by interpretation dothe sounde or signifye a beholdyng place, from whence all Earthlye thynges may be considered or loked vppon, and from whense beinge hyghe and nighe vnto heauen, heauenlye and celestiall thynges maye be beholden. And therefore the blessed Apostles beynge in theyre conclaue, in the sayde mounte Syon, were of one mynde and quyet, prayinge to gether and lokynge for the heauenly gyfte promysed before vnto them by Chryst. In the geuing of the lawe in Mount Syna, there was fyre, lyghtenynge, and thunder, and dyuerse other thynges very terrible, to signifye the chefe strengthe of the lawe to consist in terror, and fearefulnes, accordynge whereunto Saynct Paule in the forthe chapiter to the Romaynes, doth saye. *Lex iram operatur.* That is to saye:

The lawe dothe worke or brynge fourthe wrathe. In the gyuynge of the lawe in Mounte Syon, there was a vehemente spyryte or blaste, but yet bryngynge wyth it alacritie and Joye, and a fyre

there was, but yet not beniyng the body, but lyghtninge the blynde harte or mynde of man, and kyndelinge his slothful and dul wyll vnto goodnes, so that not by terror or feare compelled as in the olde lawe, but incited and moued by harty loue, he rũneth in the waye of the commaundementes, forgetting the thinges behynd, and stretchinge hym towardes the thinges being before hym, that pleasyng God by keppnge his commaundementes he may according to christes promyse, Mathei *Decimo nono* entre vnto life and reygne wyth Chryste.

In the fyrst of these two tables there are conteyned in effecte all those thynges whyche we oughte to doo vnto god, and wherein we ought to be occupied with god, that is to saye the verye true seruice of God aswell in ternall as externall. And in the seconde table are conteyned, all those thynges whych wee owe vnto our neyghboure, and howe wee on oure parte oughte to be haue oure selues to hym. And yet heare muste ye marke that thys seconde table dothe issue or comme from the fyrste table, so that the workes of the seconde table cannot truelye be done wythoute the workes and dedes of the firste table. For then in dede we maye be sene ryghtli and well to loue our neyghboure, when wythoute consideration of any priuate proffytte commynge vnto vs, and wythoute anye worldelye or carnal respectes, we do onelye loue hym for Goddes sake, and doo embrace and cherysshe hym as oure owne selues, bycause that God, in whome is all oure hope and truste, and to whome in harte and

mynde

mynde, we haue ioyned our selues, dothe soo wyl vs, and commaund vs to do. The greate clerke Orygen (whome also Saynt Hierome foloweth) dothe allote or appoynte vnto the syxte of these two tables fower commaundementes, makynge of *Non habebis deos alienos coram me* And of *Non facies tibi sculptile.* two commaundementes (as we doo) vnderstanddynge in the fyrst to be forbydden all Idolatry spyrituall or internall, and in the seconde, all Idolatry externall or bodely. And vnto the seconde table he doth allote or appointe sixe preceptes or commaundemēts knyttynge and puttinge to gether for one precepte or commaundemente, the prohibytion of desyrynge the wife, or Gooddes of thy neyghbour. But Saint Augustine in his seconde booke of questions, vppon Exodus, in the. lxxi. Chapyter, and as manye as doo folowe Sainct Augustine, do appoynte vnto the firste table, three preceptes or commaundementes onelye, ioyning our two fyxte in one, and vnto the Second teble, appoyning. vii. preceptes or commaundemēts deuidyng our tenth or last commaundement, whiche is concernynge the vnlawefull desire of the wife and Goodes of our neighbour, into two speciall commaūdementes it is to witte.

Nonconcupisces domum proximi tui and *Nec desiderabis uxorem eius non seruum non ancillam non bouem non asinum, nec omnia que illius sunt.* Whyche dyuision or orderre Sayncte Angustyne doethe allowe and folowe, especyallye for that it settethe fourthe

forth, and representeth very lyuely the mystery of the holy Trinitie, in that, that the first commaundement is referred to the Father, the seconde to the Sonne, (who is the name and worde of God) and the thyrde to the Holy Ghost, by whose worckyng in vs, we doo kepe a sabboth, and do reste from all seruyle workes, whyche the fleshe, destitute of the spiryt, doth ingendre and bryng forthe in vs. And forasmuche as sayncte Augustine hymselfe, euen in the same place before alleged, doeth declare that both these manners of ioynynge, or partynge the two fyrst, or the two last commaundementes, were vsed and allowed in hys tyme

And for that also neyther in the one, or in the other maner of deuydynge or reckenynge these tenne commaundementes, eyther the sence, the wordde, or anye one iote of the matter is altered, no nor yet anye more or lesse in eyther of the sayd. ii. tables there by conteyned. Therfore noman ought wyth thys our deuision (wherein for certayne good consyderatyons, we folowe Origen, and Saint Hierome) to be in any wise offended.

Folowing then thys our order, ye shall note that thys commaundemente. **Thou shalte haue no straunge Goddes before me.** as it is the fyrste in order, so it is the most chiefe and pryncipall emongest them al, for in this commaundement God requireth of vs these foure thinges, in which consisteth his chief and pryncipall honour, it is to wytte, **feare, faythe, hope, and charitye,** and they to be geuen of vs vnto hym, as beynge our onelye and true God. And as concernyng the fyrste, that is to saye, **feare,** howe ne-

cessarye

ceſſary a part of our ſeruyce & duetye towardes God that is, Salomon in the. ix. chapter of hys prouerbes playnely and breifelye declareth, ſaying *Principium ſapientie, timor domini*, That is to ſaye: The beginninge of wyſedome, is the feare of God. And of this feare alſo our ſauiour Chryſt hymſelfe, ſpeaketh in the .xii of Luke, declaryng there that God chiefly and pryncipally is to be dred and feared, where he ſayeth thus *Timete cũm qui poſtq̃ occiderit corpus, habet poteſtatem mittere in gehennam. Ita dico vobis hunc timete* That is to ſay: Feare him who after that he hathe ſlayne or kylled the body, hath power to put or caſt into hel, thus I ſaye vnto you, feare hym. And thys kynde or ſorte of feare, is commonlye called ſeruyle. But there is an other kynd or ſorte of feare due vnto god, wherof the prophet Dauyd in hys. xviii. Pſalme, ſpeaketh ſayinge: *Timor domini ſanctus, permanet in ſeculum ſeculi*. That is to ſaye The holye feare of God, continueth or abydeth for euermore.

And as concernyng fayth, whyeh is the ſeconde parte of our duetye towarde God, there is wrytte̅ of it in the. ii. chapiter of Eccleſiaſticus, after thys ſorte. *Qui timetis dominum, credite illi, et non euacuabitur merces veſtra.* That is to ſaye: Ye that feare our Lorde, haue faith in him, or geue credite to him, and youre reward ſhall not be fruſtrate. And to entreate further of faith in god here in this place, we nede not but do deferre you to ẏ declaration thereof, made before, both vpon the acceptions of fayth, & alſo vpon ẏ

fyrſt

fyrste article of the crede. And as touching the thirde parte of our bounden duety, required on our behalfe towarde god, which is Hope, there is wrytten of it in the sayd seconde chapt. of Ecclesiasticus, after thys sorte. *Qui timetis dominum, sperate in illum, & in oblectationem veniet vobis misericordia:* That is to saye: Ye that feare oure Lorde, do ye hope in hym and hys mercy shal come to you, to your comforte, or delectation. And the prophet also in his .cxlvi. psal. speaking hereof sayeth thus. *Bene placitum est domino super timentes eum, & in eis qui sperant super misericordia eius.* That is to saye: Oure Lorde hathe pleasure vppon them that feare him, and in them ỹ do hope vpon his mercye Of which hope S. Paule in the .v. chapter of hys epystle to the Romaynes, doth sai thus, *Gloriamur in spe gloriæ filiorum dei.* That is to saye: We reioyce or triumphe in the hope of the glorye, promised to the children of God. But mooste notablye of thys hope, the same S. Paule speaketh in the .viii. cha. of the same epistle to the Romaynes, saynge: *Spe enim saluifacti sumus, spes autem quæ videtur non est spes: Nam quod vidit quis, quid sperat? si autem quod non videmus speramus, per patientiam expectamus .et c.* That is Through hope trulye We be made safe: but the hope Which is sene, is not hope. For Wherfore doth one hope or trust for that Whych he doth se: but if We hope for that Whych We se not, thē do We loke for or tary by pacience. &c. Nowe concernyng the fourth poynte or parte of our duety towardes God it is to wytte, Charity, ye shall

under-

vnderstād that this is the most excellent & soueraign vertue that belongeth to anye Chrysten man or woman. And of this vertue there is wrytten in the forsayde seconde chapiter of Ecclesiasti. where it is sayd *Qui timetis dominum diligite illum, & illuminabuntur corda uestra.* That is to saye: **You that feare our lorde, loue ye him, and your heartes shalbe illuminated.** But howe or in what sorte we maye or oughte to perfourme this true loue and charitie towardes god that doth oure Sauioure Christe him selfe in the. x. chapter of Saynct Luke teache vs, sayinge. *Diliges dominum deum tuum ex toto corde tuo & ex tota anima tua, & ex omnibus uiribus tuis, & ex omni mente tua.* That is to saye: **Thou shalt loue thy Lorde thy God, Wyth all thy hearte, With all thy soule, With all thy strengthe, and With all thy minde.** Whiche in effect is asmuche as yf he hadde playnely sayde, let all thy thoughtes. al thy wittes, and al thy vnderstanding, all the partes or powers of thy soule, al thy strength trauayle, and laboure, be directed to the seruyce and pleasure of God, of whome thou hast receaued body soule, and all the gyftes wherewith the sayde bodye, and soule are endued, yea and not onelye thou haste receaued them, but also besydes, thou haste receaued all thy temporall goodes, fruytes, and commodities whatsoeuer. Wherfore the thinge thus beinge, let vs nowe conclude with Sayncte John in the. iiii. chapiter of his fyrst Epystle sayinge. *Nos ergo diligamus deum quoniam prior dilexit nos.* That is to saye: **Let vs therefore loue GOD because he fyrste hath loued**

vs. And forasmuch as of bounden duety we do owe to almyghty God, the forsayde foure thinges, feare faith, hope, and loue or Charitie, we maye truelye saye that all they doe transgresse thys fyrste commaundemente, who doe not aboue all thinges, feare God, beleue in god, hope in god, and loue god. And here for your better and playner instruction, we wyl particularly set forth vnto you the most notable trãsgressours of this commaundemente, wherein fyrste shalbe placed the pagans, infideles, and the heathen, whiche beleue not in the onelye true god, but in many false and straunge gods. Secondlye the Iewes shalbe placed, as they who in this behalfe hyghlye do offende god, not beleuyng in our sauiour Chryst crucified, neyther takyng hym for very god, wherevpon foloweth that they do not feare hym, they do not put theyr truste or hope of saluation in hym, nor yet loue hym, but most spitefully, do hate and blaspheme him and his name, to theyr endlesse dampnation, vnlesse they in tyme do duely repent. Thyrdely the Turkes shall haue here theyr place, and all they also that doo kepe Machometes abhominable lawe, beynge most contrary to the lawe of Chryste, and agaynst the honour and glory of almighty god. Fourthly shal folow all heretikes, for that they doe not honour god wyth the true beleife, as christẽ people are bounden to do. Fyftelye shall succede all those, who set theyr heartes and myndes vpon any worldlye thynge aboue god. For whatsoeuer we loue aboue god, settynge oure myndes vpon it, more then we do vpõ god, or for the loue of it, offending god, truely we make that, for the tyme, our god. As, the couetous manne maketh hys

goodes

goodes his god, accordyng to the saying of S. Paul Col. 3. And the glotteneus man maketh his belly his God, accordinge to the sayinge of S. Paul, Phil. iii. And the fond parentes many tymes, make theyr children theyr God: in conclusion findyng them no goddes but deuylles, and geuen to all vngodlynes: And so of the rest who in any wyse do commit any spiritu all ydolatrye inwardely in theyr harte. Sixtly there shalbe here a place for al them, aswel suche as do presume so much vpon the mercy of God, that they fear not his iustice, and by reason therof do styll continue in theyr sinne and noughtinesse, as also for them that do so fear the iustice of god, that thei haue no trust or confidence at al in his mercy & goodnes. Seuenthly they must here haue a roume, that do vse witchcraft, Necromancie, enchauntment, or any other such lyke vngodly, and superstitious trade, or haue any confidence in such thinges, or do seke helpe of, or by any of them: And without doubt such witches, coniurers, euchaunters, and all suche like, do worke by the operation and ayde of the deuyll, and vnto him for ỳ attayning of theyr wicked enterprises, they do seruyce and honor, of which abhominuation we are warned, & expresly cõmaunded to take hede, & flye frõ. Leu. xix where thus it is wrytten. *Non declinetis ad magos.* That is **Turne ye not to thẽ, Whiche do vse magical artes, or Worke w̃ the deuil.** For w̃out al doubte, most greuously do they offende agaynst the honoure of God, who hauing in their baptisme professed to renounce the deuyll & all his workes, do yet neuertheless make secrete pactes and couenauntes with the deuil, or do vse any maner of conurations, to rayse

by deuyls for treasure, or any other thing hid or losse or for anye maner of cause, whatsoeuer it be: for all such commyt so high offence and treasō to God, that there can be no greater. For they yelde the honoure dewe vnto God, to the Deuyl, Goddes enemy, and not onely all suche as vse charmes, witchcraftes, and coniurations, transgresse this cheife and hyghe commaundemente, but also those that seeke, and resorte vnto them, for anye counsayle or remedye, according to the saying of God whan he sayd. Deuteron. xviii.

Lette no manne aske councell of them, that vse false diuinations, or suche as take hede to dreames or chatterynge of byrdes. Let there be no wytche or enchaunter amongest you, or anye that asketh counsel of them, that haue spyrytes. nor of southsayers, nor that seke the trougth of them that be deade, for God abhorreth all these thinges. Fynally all kynde of vnfaythfulnes, vnpacientnes, murmurynge and grudginge agaynst god, specially in time of aduersitie, is a manifest and open breakyng of thys commaundemente. And though thus much myght seme sufficient for declaration of this fyrste commaundemente, yet are there other thynges appertaynynge to the fuller vnderstandynge hereof, not to be of vs omytted. As fyrst to declare what is ment by the wordes, **before me**, expressed in this commaundemente. The exposition whereof in fewe wordes is this, because nothynge can be so secrete, pryuey, close or hid from god but that it is sene with his moste pearsing eyes, who (as the prophete Dauid in the seuenth Psalme doth say) is the sercher of mans harte, and of his inwarde

lustes.

luſtes, and deſyres, and who alſo eternally is preſent euery where, therefore we maye not eyther in dede, worde, or in anye ſecrete thought, at any tyme, or in any place, commytte or offende agaynſt his honoure and omnipotente maieſtie. For yf we ſoo do, it is vndoutedlye done, **before him**, that is to ſaye: in hys ſyght, who wyll not fayle, for our ſo doyng, to power his wrath, and his indignation vpon vs. Secondly you ſhall note that god begynneth hys lawe or commaundementes at him ſelfe, beyng the moſt worthy and without all comparyſon, and afterward he procedeth to inſtructe vs in our duty toward our neighboure. Thyrdly ye ſhall note, both touching this, and the reſte of the commaundementes, that they are, for the mooſt parte, vttered in the negatyue, and not in the affyrmatyue ſpeache, not onelye for that the negatyue doth bynde euer and for euer, and is more behement then is the affyrmityue. But alſo for that the negatyue doth accuſtomably requyre, on the contrary ſyde the affyrmatyue, and denyinge or forbydding doth imploye in it a contrary commaundement: and therefore in theſe precepts it is not alonelye to be cõſidered what is forbydden and denyed vnto vs, but alſo what God (thoughe therein he dooe not vſe formall or expreſſe wordes) doth requyre in the contrary of vs. And therefore where in this precepte in the negatyue ſpeach it is ſayd. **Thou ſhalte not haue ſtraunge Gods before me.** There muſte by thys negatyue, be vnderſtande the affyrmatyue, that is to ſaye. Thou ſhalt onelye haue me for thy true god.

And

And in dede if this precepte had bene conceyued and made in an affyrmatyue speache onely, then the Samarytanes woulde haue gathered here of some excuse, who thoughe they worshypped one god, yet withall they worshypped manye goddes to, as appeareth. 4 Regum. 17. Lykewyse myght the Iewes the gentyles, the heretykes, yea and the noughtye persons of the world, who thoughe they dyd and do knowe one to be god, as Saynt Paule in the fyrste chapiter of his epistle to the Romaynes doth testify, yet they did not honour and worshyp him duelye as they ought to doo, as Saint Paule in the sayde epistle and chapiter doth euidentlye declare.

And fynallye ye shall vnderstand and note, that where this fyrst commaundement is of late diuersly oute of the Hebrew tongue translated, both into Latyne, and also into Englysshe, (euerye one of suche translaters folowynge his owne iudgemente, and fantasye therein) we haue (as becommeth vs to do) folowed the Latin translation, commonlye receaued throughoute the whole Catholyque Churche.

¶ Therposition or declaration of the second commaundement, whiche is.

Thou shalte not make to the any grauen thynge, nor any likenesse of any thinge that is in heauen aboue, and that is in earthe beneth, nor of them that be in the Waters vnder the earth, thou shalte not adore them, nor honor them, With gods honoure.

BEcause heretofore by dyuerse false and vngodlye translations, this cō-maundement hath bene broughte in and alleged, not onely agaynst images set vp in churches, and vsed with due reuerence of the people, but also agaynste the moste biessed Sacrament of the aultar callynge it an Image or Idoll, and other most vyle termes to bringe the people into contempte, and hatred of it, ye shall fyrst heare how almost eyghte score yeare agone our owne countrey men euen in time of heresye dyd oute of Latyne translate this place into Englyshe, and ye maye the better beleue me herein for that I haue this booke in parchemente fayre and truely wrytten to be shewed at all tymes to any wel disposed person that shall desyre it, and thereby shall indifferent men perceaue that the procedynge preachers, or rather praters, takynge *Sculptile*, and *idolum* for an Image, & confounding the one with the other haue greatly abused, & deceyued ỹ people, fyrst in the xx. chap. of Exodus where the .x. cōmaundemētes ar

rehear-

rehearsed, and numbred, thus is it wrytten.

And ỳ lorde speek alle ỳs Wordes, I am ỳ lord yi God, that hayt lad ỳ out of ỳ londe of Egipte, from ỳ house of yraldome, y" schalt not haue alyen goddes before me, y" schalt not make to ỳ grauen ying, ne eny lickenes ỳ is in heauen abown, and that is in erỳ beneỳ: ne of hem yat bene in Waters vnder erỳ, y" schalt not anoure hem ne herye hem. And so fourth. Moreouer in the .xxvi, chapyter of Leuiticus, where the commaundementes be also touched, there is it wrytten thus: Ze schuln not make to zou a mawmett and grauen ying, ne titles ze schuln rere, ne huge stone ze schuln putten in zor ery, that ze honour it. And so fourth. Besydes this in the .v. chapter of Deuteronomye it is wrytten thus: Y" schalte not haue alyen Goddys in my syzt, y" schalte not make to yee grauen yinge ne lickenesse of alle yinges ỳ in heauen bene aboue. And in ery beneye, and that dwellen in Waters vnder ery, y" schalte not honour hem ne herie.

By these places so translated euen in the noughtye tyme, it is euidente that men were not then so impudent and false as they in oure time haue ben, for they neyther could nor durste as some in our tyme falsely haue done, translate an Idoll or a grauen thinge, in

to anye Image, for you muste vnderstand ẏ betwene an Image (whyche is a name of reuerence) and an Idol (whyche alwayes with the good is abhominable) there is a very notable and greate difference: and the difference is thys. The Origynales, fyrste formes and paternes of Idoles, to represent by, are verye vntrue and clerely false, for hauynge the inscryptyon of goddes (as for example of god Iuppyter of god Mars, and of suche lyke) they are in dede the pictures of deuyles, and not of Goddes (god being but one) and (as the Prophete sayeth Psalme .xcv.) *Omnes dij gentium demonia.* That is to say. **All the goddes of the Gentyles are deuyles**, and yet wyth folyshe erronyous people one taken for God Iuppyter, one for GOD Mars and so forthe, all beynge false. But the oryginals fyrste formes or paternes of the ymages, to represente the very thynge signified by them, are faythefull and true thys of Chryste, that of Chrystes Mother, an other of Sayncte Jhon Baptiste, and of euerye Sayncte a peculier Image, and soo to be called, because in dede there is a Chryste to haue an Image of, and lykewyse there is a mother of Chryste to haue of her an Image, and so of the rest, whych to be so, we can not denye, excepte we wyll falsely saye, that there is no Chryste, at al, nor no mother of Chryst nor yet noo Sayncte. And that the catholyke Churche hath alwayes euen from the begynnynge, put greate difference betwene an Idol and an Image, vtterlye abhorrynge and detestynge the one, and deuoutly and godly receyuynge and allowyng the other, it is most euidēt to them that

wyll consyder what the Churche dyd in thys matter aboute eyght hundred yeares agoo, at whyche tyme there was greate controuersye in thys matter whereupon the cheife and most learned men of all chrysten dome dyd assemble oute of all partes of the worlde to the cytye of Nyce in the countrye of Bethinia, beynge in Asye the lesse, where they after longe delyberatyon diligente searchynge, and moste aduysed persuynge of the bokes wrytten by the auncyente fathers, whyche were before those dayes, dyd conclude that the vse of ymages in the catholyke Churche is in no wyse repugnaunte with the seconde commaundemente, it is to wytte. **Thou shalt not make to the anye grauen thing. &c.** Yea and further to open and confyrme thys poynte, they also dyd then playnelye declare that in the olde testamente were manye ymages and lykenesses or similitudes, not onely wythonte the tabernacle and the temple, but also wythin the same made, had, and vsed by Goddes expresse commaundemente, at whych assembly also was clearelye proued that there is a greate dyfference betwene the Images, whych Chrysten men do vse in theyr churches, & the Idoles vnto whyche the Gentyles and sometimes also the Jewes them selues dyd geue Gods honoure and worshype. And that the ymages vsed in the churche were sygnes and memoryalles of Chryste and the holy sayuctes, And that the reuerence whyche is done before the ymages, is not done or mente to be done to the wood stone, syluer, golde, or anye other suche stuffe or matter whereof anye Image is made, no nor yet to the workemanshyppe or beautiful shape thereof as

thoughe

though there were any suche worthynes or dygnytye therein, but we beholdyng the pyctures or Images, myght be brought thereby in remembraunce of them, theyr lyues, doynges, and deathes, whose Images they are, or whome they represente, and therebyon imitate, and diligentlye folowe to oure power, all the same. as when we earnestlye and intiuelye dooe beholde the Image of the Crucifix, we then haue good occasion to remember, the incarnation, lyfe, passyon and deathe of oure Sauyoure Chryste. And when we beholde the Image of the blessed vyrgyn Marye mother of Chryste, we thē are stirred vp to thynke in oure hartes howe that blessed mother beyng of our mortall humayne nature, dydde in her wombe conceyue (by a meanes far passynge the capacitie of man or Aungell, to comprehend) our sauyour Chryste, being both God and man, and that therfore we doo prayse magnyfye, and extoll her aboue all creatures, bysyble and inuysible, and that for lyke reason and cause, the Images of the prophetes apostles martyres & other sayncte, and derely beloued seruauntes of God, are certayne sygnes, by whyche as in a glasse, we beholde theyr godlye conuersation, lyfe, affliction and deathe that by the beholdynge of theyr ymages we maye stirre vppe and renewe in vs that affection and loue whyche we haue to the verye Sayncte, for theyr Godlynes and vertues sakes. And besydes thys in the sayd assemblye or generall counsayle, thys symylytude folowyng was then thoughte mete, to open and declare somewhat the matter and the maner of Images in the Churches of Chrysten men, wyth the vse thereof, That

Lyke as when we do receyue letters from an empe-
roure kynge or greate prynce, we doe kysse the seale
of the sayde letters not for the waxe sake, but geuynge
thereby oure dewe honour and reuerence to the empe
rour kynge or pryncе whose letters we doo receyue,
Euen soo when Chrysten men are before an Image
(as for example before the ymage of the crucifix) there
knelynge, or kyssyng the same, hauynge in theyr hear-
tes and myndes godly intention and affection, they
doe not intende or mynde thereby to adore or wor-
shyppe the very Image selfe, beyng of wood, stone or
other matter (whych in dede beyng ons mouldered
awaye, for the oldenes of it, or otherwyse beynge con-
sumed or defaced they doo regarde it nothynge at all,
nor haue it in any estimation) but beholdynge the said
Image of the Crucifix beyng as a seale, and a token,
or remembraunce of the passyon of Chryste, they are
thereby admonyshed, and putte in remembraunce, to
salute & adore him, who for all our sakes suffred deth
vpon the crosse, nayled and crucifyed, as the Image
of thys crucifix doeth effectually represent, and there-
fore, that is to saye: for Chryste and his passions sake,
that sygne of the crosse maye be, and is set vp and erec-
ted in churches, houses, market places, in hyghe-
wayes and els where, yea and wouen in garmentes
or other clothes for such godly purposes and intentes
that by the ofte seinge and vpholdyng of the same, we
at all tymes and in all affayres maye be myndefull
of oure Sauyoure and redeemer Jesus Chryst, and of
hys moste bytter passyon, whyche he for oure synnes
dyd suffer.

The

The ſame counſayle alſo hath this other example that lykewyſe as when we doo kyſſe the bodke of the Goſpels, we haue no ſuche affectyon, and loue, to the parchement, paper or letters made with ynke, as for theyr ſakes to kyſſe the boke, but hauynge onelye reſpect to thoſe holeſome comfortable and holye ſayinges whych are in the booke conteyned, do for that reſpecte and for theyr ſakes, with al our hole hartes & myndes kyſſe and embrace, the booke moſte ioyfullye. Euen ſo when we doo worſhyppe the Images of Sayntes we doo not worſhyppe thoſe outewarde ſhapes or fygures, but we doo worſhyppe the gyftes, graces, and vertues whych god hath wrought in thoſe Sayntes, whoſe Images they are, for we do prayſe the Godlynes of theyr lyues and ſtyre vppe oure ſelues there by to imitate and folowe theyr foote ſteppes, and therewithall we do make prayer vnto almyghtye god that he wylbe mercyfull and bountifull vnto vs throughe the interceſſion and merytes of them. And in dede we doe not ſpeake to, nor pray vnto the Croſſe of chriſt or the ymage of anye ſaynete in this wyſe.

Dij noſtris eſtis, Exod. 32. cap. That is to ſaye. **Ye are oure Goddes.** For we knowe full well and are moſte aſſured what they are, and that they are not nor yet canne be Goddes, beyng but onely ſimilytudes and ymages of Chryſte and hys ſayntes, whych ſayntes wee doo reuerence and worſhyppe for Goddes ſake, as when we worſhyppe any martyr, we glorifye God and hys gyftes in the ſame Martyr, and when we honoure the bleſſed vyrgyn Marye, mother of Chryſte, we ho-

noure

honoure, in her, Chryste, whose mother she is And when we honoure the apostles, we honoure, in them, hym that sẽt them. Besydes al these forsayd thynges expressed in the forsayde auncient generall counsayll and there, with vnisoume consente agreed vpon and decreed, you shall fynde in the same Counsayle, faythfullye, and truelye alledged a greate number of testymonyes, for this purpose, oute of. Athanasius, Eusebius Pamphili, Basilius Magnus, Gregorius Nizenus, Gregorius, Theologus Isodorus Peluſiota, Cyrillus, Nilus, Asterinus Amasce, Theodorus, Myrorum, Anastasius, Sophronius Euagrius, Theodorus lector. Germanus, patryarch of Constantinople, beynge all auncient fathers of the Greke Churche. And oute of the Latyn Churche, there be teystimonyes, there cyted and broughte oute, as of Ambrose Hierome, and Gregorye. of whyche forsayde testymonyes, we wyll, for youre better contentation, and satisfactyon, alledge some, out of the very actes and recordes of the same Counsayle, And fyrste of Athanasyus there is thys sayinge noted and expressed. *Qui in alicuius typum, imaginum, aut effigiem, ignominiosus est, in illum cuius est typus, iniuriam factam arbitramur.* That is to say. Whosoeuer is ignominyntyous. or spitefull to the forme, ymage, or pycture of anye, We thynke that iniurye done to hym Whose forme Image or pycture it is. Secondly of Basylyus Magnus, there is in the sayde Counsayle, thys testymonye or saying recyted. *Quemadmodum a deo Christianam & inculpabilem nostram fidem, ueluti, hereditario iure accepimus. Sic confiteor, & in eo maneo. Credo autem in vnum deum omnipotentem, deum patrem, deum filium, deum spiritum sanctum vnum deum hec tria adoro, & glorifico Confiteor etiam filij incarnationem*

œconomiam. Deinde sanctam Mariam, quæ secundum carnem illum peperit hanc dei paran uocans, suspitio et iam sanctos apostolos. prophetas, & martyris, qui pro me apud deum supplicant quo per illorum meditationem, propitius sit deus noster benignissimus, & remissione peccatorum mihi gratis largiatur, quam ob causam & historias imaginum illorum honoro, & palam ado o, hoc enim nobis, a sanctis apostolis traditum, non est prohibendum sed in omnibus ecclesiis nostris eorum historias erigimus. That is to saye.

Euen as We haue receyued of GOD, oure Chrystian and inculpable faith, as it were by righte of inheritaunce, soo do I confesse it, and abyde in the same, I derelye doo beleue in one God almyghtye, God the father, GOD the sonne, and God the holye ghoste, these three being one God I adore and glorifye, I confesse also, the hole dispensation of Chryste, incarnate and neate the holye virgin Marye, of whome Chryst take flesche, and Was borne, I callynge her mother of God, I reuerence also the holye Apostles, prophetes, and martyres, whiche do make intercession to God for me, that throughe their mediation, oure mooste beninge god maye be mercifull, I freely graunt vnto me remission of synnes. For Whyche cause I doo honoure, and openlye adore also theyr Images, for this thynge beynge of the holye apostles deliuered vnto vs is not to be letten or forbydden, but in all oure Churches, We erect or set vp theyr Images.

Bedes

Besydes all these, there was in the sayde seuenthe generall counsayle alledged the auctho*r*itie of Germanus patriarche of Cõstantinople who sayde thus *Non offendat quenquam quod ante sanctorum imaginis, lumina & suaueolentia thymiamata accenduntur. Symbolice enim ista fieri, nõ lignis aut lapidibus, sed in honorem illorum opinandum est, quorum cum Christo requies, quorum honor ad ipsum recurrit, hoc ipsum testante sapiente Basilio, quod ergo conseruos bonos honor, erga ipsum dominum, commune beneuolentie signum exhibit. Sensibilia enim lumina symbolum sunt, immaterialis illius & a deo dati luminis, Aromatum autem incensio, sincerum & totum sancti spiritus afflatum & replicionem significat.* That is to say.

Let it offende no man that before the ymages of Sayncte*s*, Candels and swete sauouryng encence are brent. For we muste thynke that these thynges are done mysticallye, not vnto the very wode or stones, but in and for the honoure of thē whose rest is wyth Chryst, the honoure of whyche saincte*s* repayreth or commeth agayne vnto Chryste, the sage Basyll testifyinge the same, and sayinge, that the honoure done to oure fellowe seruauntes being good doth geue or exhibite a common token or signe of beneuolence to oure Lorde, or maister hym selfe. For the sensible lyghte*s* or candels, are a sygne of that pure and immateriall lyght geuen of God. And the burnyng of frankencense, doth signyfie the pure and the full or hole inspiration, and replenythynge of the holyghost

There

There was also in the sayde assemble or counsayle, an other testimonye or sayinge of the sayde Patryarche Germanus, and that is thys. *Deum sepe mi ifica designasse miraculum hominibus qui admonitione imaginum ardente erga deum & sanctos eius affectu commoti fuerint.* That is to saye. God often tymes to haue wrought or shewed wonderfull myracles to men, who by the contemplatyon of Images, haue, wyth an ardent affectyon, or loue to God and hys saynctes, bene moued and styred. And the sayde Patryarche Germanus amongest very manye myracles there by hym recyted doth saye, ꝑ in the ecclesyasticall hystorye of Eusebyus it is wrytten, howe that in the city Panneada (called in the Gospell Cesarea Philippi) before the dooze of that woman whych had the bloudy flyx, & was cured thereof by touchynge the hem of our sauyours garmēt (as Marke in hys .v. chap. wytnesseth) there was an ymage of brasse erected, whych was made accordyng to the forme and shape of Chryste, wearynge a longe garment, and that before the same ymage was sette directlye the ymage of the sayde woman knelynge deuoutly and humblye holdynge vppe her handes to the sayd ymage of Chryste, and that at the fete of Chrystes ymage a certen vnknowen herbe and of a straunge forme dyd growe, and that euer as it came in growing to touche the hem of the sayde longe garmente of Chryst, then had it the power and vertue to cure and remedy all maner of diseases. Further the fathers at the sayde seuenthe counsayle assembled, doo in the actes & recordes of the sayde counsayle testyfye and re-

corde that thys matter of ymages, was entreated of and debated in the syxte generall counsayle, kept and holden at Constantinople, declarynge howe that in the sayde syxt generall counsayle, it was defyned and determinde that it was a chrysten vsage to haue the Image of the crucifix, to the intente that herebye wee should be brought in remembraunce of Chryste, whyche toke awaye the synnes of the worlde. And at length the sayde seuenthe generall counsayle, concludynge doth saye, that the honor and reuerence geuen to ymages is not that kynde of honour whyche is called Latria, That is to saye. **Gods honoure**, whyche onely is due to God, and muste of vs creatures be geuen to none other, but onelye to one creator, but it is another kynde of honoure done in remembraunce of theyr vertues, godlynes, and conuersation, and for other godlye respectes before expressed. And thys determination as concernyng Images, wyth all other thynges then and there agreed vpon, was of all and euerye of the Patryarches, and catholyke byshoppes then and there beinge aswell of the Greke, as of the Latyn churche (beyng in all aboue thre hundred byshoppes, besydes other degrees of the clergye) wythe an vniforme consent well allowed, gladely receyued, and earnestlye and obedientlye obserued. Wherefore these premysses duely consydered and wayed, all men oughte to comforte them selues to the vse of the Catholyke Churche herein, and to folowe the rule and counsayle of Saynt Paule in hys thyrde chappter of hys eppystle to the Collossenses, where he sayeth thus. *Omne quodcunq; facitis in uerbo aut in opere, omnia in nomine domini nostri Iesu Christi gratias agentes deo & patri per ipsum.* That is

to

to say. **Euery thynge Whatsoeuer ye doo in worde or in dede, do ye all thinges in the name of our Lorde Jesus Chryste geuynge thankes to GOD, and the father by or throughe Chryst.** Whiche rule who that followeth in the vse of these Images (as the hole Catholyke Church, heretofore hath, and nowe doth) can not iustely, nor ought not to be reprehended or myslyked, not rekned to haue done a mysse, or to breake thys seconde commaundement. For by the very wordes therein conteyned, we be not forbydden to make or to haue similytudes or Images, but onely we be forbydden to make or to haue them to the intent to gyue Godes honoure vnto them or to take them as Goddes, as it appereth in the .xxvi. Chapyter of Leuiticus.

And therefore althoughe Images of Chryst, and hys Saynctes be the workes of mennes handes, yet they be not so prohibited, but that they maye be hadde and set vp both in churches, and in other places, to the intent, that we, in beholdynge and lokynge vpon them, as in certayne bokes and sygnes, maye call to remembraunce, the manyfolde examples of vertues, whych were in the saynctes, whome they doo represent. And so we maye the rather be prouoked, kyndeled, & stirred, to yelde thankes to our lorde, & to prayse him & his sayd sainctes and to remember and lamente our synnes and offences, and to praye God that wee maye haue grace to followe theyr goodnes and holye lyuynge. As for an example the ymage of oure sauiour hangeth on ꝑ crosse of the rode, or in paynted clothes,

walles or wyndowes, as an open booke, to the intent that besydes the exãples of vertues, whyche we maye learne at Chryst, we may be also manye waies prouoked to remember hys paynefull and cruell passion, and also to consyder our selues, when we behold the same ymage, and to condempne and abhorre our synne whych was the cause of his so cruell death. And furthermore consideryng what hygh benefytes we receyue by hys redemption, we maye be prouoked in all oure dystresses and troubles, to runne for comforte vnto hym. And these lessons with many mo be brought to our remembraunce by the boke of the roode, yf we beinge fyrste well enstructed & taughte, what is representeth and ment thereby, do dilygently beholde and loke vpon it. And as our sauiour Chryst is represented by the ymage of the roode, euen soo the holy sayncte, whych folowed hym be represented vnto vs by theyr Iuages, and therefore the sayde ymages maye well be set vp in churches, to be as bookes for vnlearned people, to put them in remembraunce of those sayncte, of whome they maye learne examples of fayth, humilitie, charytie, pacience, temperãce and of all other theyr vertues and gyftes of GOD. whych were in theym. For whyche causes, ymages maye be set in the churche, and oughte not to be despysed, but to be vsed reuerentlye, although we be forbydden to geue goddes honoure vnto theym. These lessons shoulde be taught by euerye curate to theyr parysshoners. And where as we vse to sense the sayde Images, and to knele before theym, and to crepe to the crosse, wyth suche other thynges: We muste

knowe

knowe and vnderstande that suche thynges be not nor ought to be done to the ymage it selfe, but to God & in his honor, although it be done afore the ymage, whether it be of Christ, of the crosse or of oure Ladye, or of anye other sayncte. Agaynste thys commaundement, dyd offende generallye before the commynge of Christe, all gentyles, and people that were not of the nation of Israell. For they dyd gyue godes honoure, vnto Idoles, and worshypped false godes, some one some another, of the whyche sorte there was a greate number. For besydes theyr common goddes, euerye countrye, euerye cytye or towne, euerye house and familye, had theyr proper and peculier goddes, whereof is much mention made in authors, bothe Christen and heythen. And these gentyles thoughe they hadde knowledge of a very god, yet (as saynte Paule sayth Rom. i.) they had ydle and vayne fantasyes, whyche led them from the trueth, & caused theym where they coũted them selues wise, to become foles. And agaynst thys cõmaundement, offended the Jewes also manye and sondry tymes, yea almost continuallye. For notwythstandynge that they professed the knowledge, and worshipping of the very true god, yet they fell to the adoration of Idoles, and false goddes, as the holy Scrypture maketh mentyon in many places. And here we make an ende touchyng thys second commaundement.

¶ The exposition or declaration of the thirde Commaundement, whyche is.

Thou shalte not take the name of thy Lorde God in vayne.



Or the better and more perfecte vnderstandynge of thys commaundemente, you shall breifely call to youre remembraunce, that as in the fyrste cõmaundemente there was a prohybytyon to haue straunge Goddes, and therein implyed that we muste haue one God onelye. And as in the seconde commaundement there is a prohibytyon to make to the anye grauen thynge. &c. to adore or honoure it wyth gods honoure, and therein implyed, that we muste adore and honoure God onelye, wyth hys due and peculyer honoure. Soo lykewyse in thys commaundemente beinge also a negatyue, there is a prohibition to take the name of thy Lorde GOD, in vayne, and therein is implyed thys affyrmatyue, that we must take and vse the name of God ryghtely, and reuerentlye. And hereby appeareth howe one of these commaundementes doeth depende vpon another, in verye good order, As fyrste to haue one God onelye the second to geue vnto him hys due honoure, and the thyrde to vse his name wyth reuerence.

And here you shall learne that albeit the name of God, beynge of it selfe fullye perfecte and moost holye can not, in it selfe, eyther receyue increase of honoure, and sanctification, or decrease and diminution of the same.

ſame, yet contempynge the vſe, and abuſe of it, amongeſt men, it maye be taken and coũted on the one ſyde for ſanctifyed and honoured as being well vſed. And on the other ſyde for polluted and dyſhonoured as abuſed, and not well handled. And heare ſhall you note, that the pythe and cheyfe effect of thys cõmaundement doth conſyſte in thys, that we muſte ryghtelye vſe the name of GOD, and in no wyſe abuſe it, and ryghtlye we maye and do vſe it, and ſanctifye it, by .ix. ſpecyall ſoꝛtes and meanes amongeſte other.

Fyꝛſt by confeſſynge openlye the name of God, and of oure Sauyoure Jeſu Chꝛyſte, openynge and expꝛeſſynge, by our mouth, the fayth of Chꝛyſte befoꝛe all mẽ of what ſoꝛte, ſtate, oꝛ condition they be, when the caſe ſoo requyꝛeth, and not to ceaſe from confeſſyng of the ſame, foꝛ any pleaſure oꝛ payne that maye growe and be geuen to vs, oꝛ inflicted by men. Of whyche ſoꝛte and maner, our ſauioure Chꝛyſte in the x. chappter of S. Mathew, doth ſpeake ſaying, *Omnis qui confitebitur coram hominibus confitebo & ego eum coram patre meo qui in cœlis eſt.* ſaying alſo in the .ix. of Luke, *Qui me erubuerit & meos ſermones, hunc filius hominis erubeſcet cum uenerit in maieſtate ſua, & patris, & ſanctorum angelorum.* And Saynte Paule alſo in the .x. chapter to the Romaynes ſaying. *Corde creditur ad iuſtitiam, ore autem confeſſio ad ſalutem,* The englyſhe of theſe thꝛe ſentence is thys. Euerye one that Wyll confeſſe oꝛ acknoWledge me befoꝛe men, I alſo Wyll confeſſe, and acknoWledge hym befoꝛe my father Whyche is in heauen, and Who is aſhamed of me, oꝛ Wyll not acknoWledge

me

me and my sayinges, hym also the sonne of man, When he shall come in his maiestye, and in the maiestye or presence of hys father and of the holye aungeles, shalbe ashamed of, and not acknowledge. By harte or mynde one doth in dede beleue to iustyce, but by ỹ mouth confession is made to health or saluatyon. Accordyng wherevnto the prophet Dauyd sayeth. *Confitemini domino & inuocate nomen eius, annunciate inter gentis opera eius. psal ciiii.* That is to say. Do you make or gyue confession or prayse to oure Lorde, and call vppon his name, doe you shewe or declare amonges the gentyles, or people, hys workes. The seconde sorte and maner of ryghte vsynge, and takyng the name of God, is not onely wyth our harte but also wyth our mouth to prayse God, and glorifye hym at all tymes, bothe in prosperitie and in aduersytye, sayinge wyth the prophete Dauyd in hys. xxxiii. psalme. *Benedicam dominum in omni tempore, semper laus eius in ore meo.* That is to saye. I wyll blesse oure Lorde at all tymes hys prayse shalbe alwayes in my mouth. And agayne the same Prophette in the. Ciii. Psalme doth saye. *Benedic anima mea domino, & noli obliuisci omnes retributionis eius &c.* That is to say. O (my soule) doo thou blesse oure Lorde, and doe thou not forget al hys gyftes or rewardes &c.

Not disagreyuge wyth the sayinge of Job in hys seconde

conde chapter. *Si bona ſuſcepimus de manu domini mala autẽ quare non ſuſcipiamus.* That is to say. If We haue receiued good thynges at the hande of oure Lorde, why should We not also take aduersities or afflictions: And of this second sort or kynde, saint Paule in the .x. Chappter of hys fyrste epystle to the Corinthians, doth wryte thus, *Omnia in gloriam dei facite.* That is to say. Doo you all thynges vnto the glorye or prayse of God.

The thyrde sorte and maner of ryghte vsyng and taking the name of God, is when his holy wordes, are truely set fourth both priuately and openly. Priuately I say, when the father teacheth hys chyldrẽ the maister his seruaũtes, the scholemaister his scolers, and euery one hauyng gouernaunce, dothe instructe them of whom he hath gouernaunce, aswell how to beleue the articles of their crede, & to know and kepe the commaundementes of God, (flyinge from all synnes) as howe also to pray for grace, and to leade a godly and a Christen lyfe. And openlye I say, when the true ministers of Goddes woorde do preache and declare it sincerlye, and purelye, to the edifyeng of the people, in fayth, hope, and charitie, so that the glorye of God, and the veritie of his word, may be lyuely and frutefully set forth to the people. After whyche sort Christ did, saying, (Joannis. 17) I haue clarified or glorified thee (O father) vpon the earth. And shortly after agayne, saying in the said chapter, I haue made open, or decla

ted thy name vnto men. &c And after the lyke sort Saint Paule dyd sanctifie the name of Christ, (Christ so testifying and bearyng wytnesse of hym) Actes. ix. where he sayth, *Vas electionis est mihi vt portet nomen meum coram gentibus, et regibus, et filijs Israel.* that is to say. He (meanyng and speaking of Paule) is vnto me a vessel of election, or choyse to cary or beare my name before the Gentiles, and kinges, & chyldren of Israel.

The fourth sort or maner of ryght vsyng and taking of the name of God, is by adoration, and worshypping, or honouryng it, not onelye by inwarde, and mental, but also by outward and external adoration. And of thys sort and maner S. Paule in the second chapter of hys Epistle to the Phylyppyans, doth meane saying, *De dit illi nomen quod est supra omne nomẽ, vt in nomine eius omne genu flectatur, celestium, terrestriũ, et infernorũ* That is to say. God hath gyuen to hym (meanyng Christe) a name, Whych is aboue al names, that in the name of hym, euery knee may be bowed, of the celestial, of the terrestrial, and of the infernall.

The. v. sorte or maner of the ryghte vsynge and takyng of the name of God, is by inuocation. And of this kynde or sorte, you haue many tymes mention made in Scripture, both in the old Testament, and also in the newe, amongst other. ij. Regum. xxij ye haue *Laudabilem inuocabo dominum, et ab inimicis meis saluus ero* and ther also ye haue, *In tribulatione mea inuocabo dominum, et ad deum meum clamabo, et exaudiet de templo sancto suo vocem meam.*

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That is to say. I Wyll cal vpon our praiseable or laudable Lorde, and I shal bee safe from myne enemies. I Wyl inuocate, or cal vpon our Lord in my tribulation, and I Wyl crie to my god, and he Wil heare my voice from his holy temple. Likewise is it wrytten. Psa. 47. *Et inuoca me in die tribulationis, eruam te, et honorificabis me.* That is to say. And do thou cal vpon me in the day of tribulation I Wil deliuer the, & thou shalt honor me. And concerning the new testament, ye haue. Jo. vj. *Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis, usq; modo nõ petistis quicquã petite et accipietis.* that is to say, Uerelye verely I saye vnto you, if ye Wyll aske my father anye thyng in my name, he Will geue it you, hytherto ye haue not asked ani thing, aske, and ye shal receiue Lykewyse ye haue John. xiij. *Si quid petieritis me in nomine meo, dabo uobis,* that is to saye. If ye aske me anie thing in my name, I Will geue it you. And here for the true vnderstanding of this word inuocatiõ, I would ye did marke ẏ this latin word *Inuocare*, yf it be taken properly, & in his strayght sygnification, then it is asmuch to say, as to call vpon one, as ẏ chiefe & principall author of helth, saluatiõ, and comfort, & by whõ, ye of hys owne vertue, & power one doth receaue cõfort succour & help. And ẏ word inuocatiõ, cõming therof, & being so takẽ & cõsidred ther ought no inuocatiõ after ẏ sort to be made vnto

sauyng to god alone. For he it is (as saint James in hys epistle & first chapter doth testifie) from whom. *Omne datum optimum, et omne donum perfectum* doth come. And thys is proued by the .xix. and the .xxij. of the Apocalipse, and by the tenth and .xiij. chapter of the actes. In dede god maye and ought after thys sorte, and in thys consideration be inuocated and called vpō, as the author of al our health, saluatiō, and comfort as our onely refuge, and strength, as our onely helper, and socourer in tribulatiōs & aduersities, who alone, by hys owne vertue and power, and none so besyde hym, canne saue and protecte vs, who canne kyl, and yet cause to liue, who canne smyte, and yet can heale, of whom the holy man Job writeth thus in hys fyrst Chapter. *Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum.* That is to say. GOD hathe gyuen, and God hathe taken awaye, as it hathe pleased God, so is it done, the name of our Lorde let it be blessed. But if thys worde *inuocare*, be taken largely and out of his proper sygnification, then doth it sygnifye to make intercessiō or praier to one, and humbly to cal for helpe vnto hym, as in any wyse he canne, by any maner of meanes, by hymselfe, or otherwyse helpe: and after thys sorte and consideration, we without any offence, may make inuocation to other, then to god, as bothe to hys saincte̅s in heauen, and also to hys reasonable creatures, beynge here members of hys militant churche in earth, as *Theophilactus* vpon ỳ xv. chapter of Sayute Mathewe doth plainely de-

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clare, and sayne Augustine in his boke *De cura pro mortues gerenda* besides many other. The first sort or kinde of ryght vsyng and takyng the name of god, is by ỳ vertue & power therof, to exorcise & cast out deuyls and wycked spyrites, and also to shew and set forth by the said power and vertue, miracles & wonders. And of thys kynde or sorte there is mention made, Mark. 16. wher it is sayd, *In nomine meo demonia eijcient, linguis loquentur nouis, serpentes tollent, et si mortiferum quid biberint nõ eis nocebit, super ægros manus imponent et bene habebunt.* That is to say. They (meanyng his dysciples) shall in my name cast forth deuils, they shal speak with newe toñges, thei shal put or take away serpentes, and if they haue dronken any deadly, or daungerous thing, it shal not hurt thẽ they shall lay theyr handes vpon the sycke, and they shall be well.

The seuenth sort or kinde of the right vsing and takyng of ỳ name of god, is by the vertue and power thereof, to sanctifie or blesse creatures. And of thys Sayne Paule in the fourth Chapter of hys fyrste epystle to Tymothye, doothe wryte sayinge, *Omnes creatura dei sanctificatur per uerbum et orationem.* that is to say. Euery creature of god is sanctified, or blessed by the Word of God, and by praier. The eight sorte or kynde of the sayde vsyng and takynge, is by dewe geuyng of thankes. And of thys kynd or sort Sayne Paule in the thyrd chapiter of hys Epystle to the Collossians wryteth thus, *Omne quodcunq; facitis in*

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verbo aut in opere, omnia in nomine domini nostri Iesu Christi facite gratias agentes deo, et patri per ipsum. that is to say. **All thyng whatsoeuer ye doo in Woorde or in deede, all thinges doo you in the name of oure Lorde Jesus Christ geuyng thankes to God, and to the father by hym.**

The nynth or last sort of the right vsing and takyng of the name of God, is whan wee beyng constrayned (and especially whan we be put therto by a magistrate, or officer, hauyng therein authoritie) do sweare by the name of God (making him by our so doing, witnes of the thing wherin we do swere) the necessitie or weightinesse of the cause, requiring the same. And this our othe, besides iudgemēt must haue euer cōcurring and annexed w̄ it (as god him selfe by his prophet Jeremy doth testifie & cōmaūd) veritie and iustice. For in the .iiij. chap of Jeremy it is wrytten thus, Et iurabis, Viuit dominus in veritate, in iudicio et iustitia, that is to say. **And thou shalt swere our Lord lyueth in truth in iudgement, and in iustice,** whereby appeareth, that the fyrst consideration of our othe must be the truth, whych ought to be the chief cause, and very foundation of our oth that by such our othe taken, vntruth (whyche is the worke of the deuyl) may be destroied, & the truth be brought to lighte and opened. The seconde consideration in an oth is that it be geuē in iudgemēt, and whan I do say in iudgemēt, I do not onely meane how ẏ it is sometiues, and many times geuē before a iudge, but also I do meane ẏ when & whersoeuer

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an othe is gyuen, the sayd othe must be geuen wyth a great discretion and deliberation, that is to saye, whan we come to take our othe, we must first consider the trouth of the matter, and then cõsider whether the weightines or necessitie of ỳ matter do requyre an othe, with the due circũstaũce of the time and of the place, and wythal, when we do gyue an othe, to consider whether we be able, lawefullye to performe it or no, not omytting to cõsider, whether any vncharitable or partiall affection, prouoke and induce vs therevnto. The thyrde consyderatyon to be had in an othe, is that we sweare not but for Justice sake, equytye, honestye and ryghtewysenesse. And he that duely vseth these three consyderations whan either he for the infirmitie that is in an other man is forced to vse Gods name, in testymonye of hys saying, or for charityes sake, is requyred, or by lawefull authoritie of Magistrates is compelled or put to sweare any othe, eyther by the name of God or by hys holy Euangelies. &c. He shal not doo euyll or synne in takyng, or geuyng the sayde othe, eyther in matters of religion, or els in other worldelye affayres. Forasmuche as by suche a needefull othe, truth, peace, concorde and iustyce, are maynteyned, and doubtefulnesse or dyssention is taken awaye, and destroyed, vpon whych condityons, the maner of swearyng, hath bene allowed to Christen men, & borne wythall. And therefore thoughe in daylye or familiar communication and speach our Sauiour Christ would not haue othes frequented, whervpõ saint James also in ỳ. v. chapter of his epystle saith:

Notice

Nolite iurare omnino, that is to say, Sweare not at al. Yet in serioule matters, and in things of impoztãce an othe is by scripture, allowed, to proue and make manyfeſt, thynges that needeth teſtimonye. Accoz-dyng where vnto Saynt Paule in the ſixt chapter of his epiſtle to the Hebzues dothe ſay, *Homines enim per maiorem ſui iurant, et omnis controuerſiæ eorum finis, ad confirmationẽ eſt iuramentum*, that is to say. In dede mẽ do ſwere by theyz better, and the end of al their contro uerſye, to confirmation is an othe. And the ſame Apoſtle hym ſelfe (Galathi. j.) doth ſweare ſay ing, *Quæ autem ſcribo vobis, ecce coram deo, quia non mentior*, that is to say. The thynges Whyche I doo Wzyte vnto you, behold befoze God that I lie not. Agayne the ſame Apoſtle (ij. Coz. j. lykewyſe ſwea-ring doth ſay, *Ego autem teſtem deum inuoco in animam meam.* & I in dede do cal God vnto witnes vpõ my ſoule. &c. And againe (ij. Coz. ij) he ſayth, *Deus & pa-ter domini noſtri Ieſu Chriſti (qui eſt benedictus in ſecula) ſcit quia non mẽtior*, that is to say, God the father of our Lozd Jeſus Chriſte (Who is bleſſed foz euer) doth know that I lye not. And againe he ſayth (Ro, j) *Teſtis eſt mihi deus cui ſeruio in ſpiritu meo*. God is a Wyt-nes vnto me whom I do ſerue in my ſpzite.

Thus ſomewhat by the waye we haue opened after what ſozte and foz what conſyderatyons an othe maye be taken by gods name, And by the pze-myſſes you may vnderſtãd and perceyue generally how

howe the name of God may rightly be vsed and taken. And albeit you may thereby haue also a greate furtheraunce to knowe whan the name of God is abused or not rightly taken, according to the rule of contraries of which heretofore hath bene spoken & shewed vnto you, yet neuertheleſſe for the more euidente, and playne vnderſtandynge hereof, ye ſhall knowe, that diuerſe wayes one doth abuſe and vnryghtly take the name of God, & ſo doth tranſgreſſe this commaundement. And fyrſt, all ſuch do it, who eyther with fayre wordes, and flattering intiſemēts or for payne, torment, or other meanes, being ouercome do denye the true God, or Chriſt our Lord, or hys true, holy and catholycke faythe, vnto whome Chriſt in the tenth of Mathewe, giueth threatning after thys maner, *Qui me negauit coram hominibus, negabo & ego eum corā patre meo.* That is to ſaye.

Who ſhal denye me before men, I wyl deny alſo him before my father. And it ſhal not be taken for a good excuſe, yf they ſaye, that in hart they dyd not ſo denye, though by mouth or outward act they dyd it ſo in deede, for wrytten it is (as before is ſayd) *Corde creditur ad iuſtitiam, ore autem confeßio fit ad ſalutem.* Ro. 10. And that vngodli bi ſaying, *Iurata lingua eſt, animus iniuratus.* that is to ſaye, **My tounge is ſworne but my harte or mynde is vnſworne**, is caſte out of doores and dyſſalowed, abhorred, and reiected, of al true and catholyke people. So that herein Salomon moſt greuouſly offended, who for ỹ ſake,

and loue of hys wyfe did build a temple to the Idol Moab, and also to Moloche the Idol of the childrē of Ammon. And secondly agaynst thys cōmaundement do offend al such, as do beare, and will haue ꝑ name of Christen mē, and yet in theyr manners, life and conuersation, doo all thynges contrarye to a Christen mans profession. For which cause, as saint Paule (Ro, 2) doth say, the name of God is blasphemed amongest the Gentyles, for the Chrysten men, do saye that they doo knowe God, and yet in theyr doynges they do deny him (Titus. 1) Thyrdlye they transgresse this commaundement, who do seke onely theyr owne honour and glorye, in theyr doyngs, and giue not god the praise and honour, but ascribe onely to them selues the goodnes, glory, and wysedome. Of whom the Psalmiste in the, 48, Psalme, saythe, *Vocauerunt nomina sua in terris suis.* that is to saye,

They haue called or put their owne names vpon their landes. Forthly al they do break this commaundement, that do not thankfully acknowledge the goodnes, bountifulnes, and mercy of god or call not vpon hys name, as they ought to do both in prosperitie & aduersitie. Fiftly al such as through theyr impacience do curse and banne them selues, or almyghty God (whych thyng specially amongst hasarders, and dyceplayers is frequented and vsed. All such the scrypture in the, 24, of Leuiticus adiudgeth to death. Sixtly al they ꝑ do vse to betake the selues to the diuil (as commonly diuers do) in theyr talke, or doo wyshe vnto them selfe, a knyfe at theyr hearte, and that they neuer maye come in heauen,

or

or other suche lyke terrible thynges, if it be not so or so as they say, they doo greatlye abuse and mystake the name of God, Seuenthly al they whych do dishonest or dishonour the name of God, eyther theyr owne selues doing it, or els not agayne saying and rebuking other the doers. The cõmon flatterers also whych frame theyr toũges to talk as liketh their lordes and maysters, though it be in verye blasphemy and horryble vice, Preachers also such as onely be men pleasers, and doo omytte to tell the people theyr faultes, such also as being not lawfully called and sent, do thruste themselues in, to preach ỹ word of God, yea and they whych wrast and mangle the scriptures with vntrue and vncatholike expositiõs They also that do deryde the holy misteries and sacramentes of Christ, And briefly al they that eyther do thynke or teache otherwyse then the Catholyke churche (beyng deriued by succession from the Apostles vnto our tyme) hath thought and taughte, or els vnder the pretence of preachyng Goddes word do in theyr sermons and collations sowe dissension tumultes, and rebellion, especially agaynst their gouernours, do greuously abuse the name of God, and therefore worthy of great punishment: The lyke punishment or rather greater the periured persons ar worthy to haue, and they also (most offendyng and worthy muche punishment) who in theyr common talke, by an vngodli vsage, and leude custome, do at euery other word swere, either by god or his death or other such like greatli blasphemig ỹ name of god And who so list to haue this matter of swerig fulli ỹ

cramyned, discussed, and declared, Let him repaire to the chapter, *Etsi Christus de iureiurando*, & there at lēgth he shall fynde howe the saying of Christ, Mathewe v. and the saying of saynt James cap. v. with other places, that seme to forbydde swearyng, may stand with other places of Scripture, that do suffer and allowe the gyuyng of othes.

Thei (finally) do offend, and that very greuously agaynst thys commaundement, who doo breake theyr vowes made to almyghty God. For it is written in the xxiij. chapter of Deuteronomy after thys maner. **Whan thou hast made a vowe vnto thy lord God, thou shalt not slacke or make delay to perfourme or paye it.** And in the fyfte of Ecclesiasticus, it is wrytten thus, *Multo melius est non uouere, quam post autem promissa non reddere.* that is to saye. **It is a great deal better not to make a vowe then after the vowe made, not to accomplish or do the thinges promised.** And because amōgest other thinges whych christen men do vowe to God, one is chastitie, you shall knowe concernynge the same, that from the very beginnyng of Christes church, such kinde of vowe was taken, iudged and estemed for lawfull, honest, and godly, and that not onely by the determination of man, but chiefly also by the determination of our Sauiour Christe hym selfe, as appeareth in the. xix. chapyter of Sayncte Mathewe. And therefore they whyche of late contrarye to theyr vowes dyd take women vnto them vnder the name and coloure of Matrimonye, haue

greuous-

greuously, yea dampnably, offended almyghty god as appeareth i. Tymoth. v. wher it is written, *Adolescentiores autem uiduas deuita, cum enim luxuriatæ fuerint in Christo nubere uolunt, habentes damnationem, quia primam fidem irritam fecerunt.* That is to say: The younger wyddowes doo thou refuse, for when they haue played the harlottes, againste Christe, they wyll then marrye, hauynge damnation, because they haue frustrated or broken their fyrste faythe or promise. And here to conclude vpon thys commaundement, ye shall note that the Hebrues or Iewes, to expresse, and signifye the ineffable, and wōderful maiesty of GOD, and hys moste hygh, and euerlastyng domination, and power, do vse, & gyue dyuerse names therevnto, with whych beyng translated into Englishe, we do vse to name, and cal god sometimes saying, the god of vertues, sometimes ỹ Lord of hostes, sometymes almyghtye, sometymes the maker of heauen and earth, sometimes the king of glorye, sometimes the king of kinges, sometimes the Lorde of Lordes &c. Of whose maiestie both of heauē and earth also are fullye replenyshed.

¶ Therpositiõ or declaration of the fourthe commaundement whych is.

Remember that thou kepe holy ỹ sabot day



For the better & more manyfest vnderstandynge of thys commaundement, ye shat knowe that this word **Sabbotte**, vsed in the Englyshe tounge, being referred to the interpretacion or vnderstandyng and cõmon vsage of the Hebrues or Jewes, doth sygnifye rest vpon the seuenth daye, whych we call **Saturdaye**, and *Sabbatisare*, is to take reste vppon the sayde seuenth daye, in whych seuenth day both they, theyr chyldren, theyr seruauntes, and beastes, dydde take rest, and quyetnesse, from all bodely seruile labour, that they were wont to doo. Thys reste and quyetnes, wyth the sayd Hebrues, or Jewes, was but the rest of the body, insomuch that if an Hebreu or Jew dyd neuer so much occupy, or exercise hys mynde in caryng, or thinkyng vpon worldlye busynes, yet yf he dyd not therewith exercise and occupy his bodie with al, he was accompted to kepe the letter of this commaundement. But with vs Christen men, ther is requyred a greater perfection in thys behalfe, for we must besydes the due obseruyng of the sabbot in abstaining our selues from bodely labour, haue also our myndes quiet and free from al suche cares, and giue our said myndes intierly and holy vnto god, & the contemplation of godly thinges, not onely pry-

uately

uately with our selues, but also publykely, repayryng duely to the churche, and beyng godly assembled with other, there to heare the deuyne seruyce, approued, vsed, and obserued in the catholik church and withal to giue good eare to the worde of God, being ther preached, and to giue thankes vnto god for hys greate benefyts, whyche to receyue we are most vnworthye, consideryng our noughty lyuyng and the abusyng of his said benefyts. And as in the churches we must in the tyme of diuyne seruyce on the sabboth day, thus occupy our selues deuoutlye. So in al other places, duryng the tyme of the saide sabboth day, we abstening from bodily labour and other our worldlye busynes, by lawe not allowed, must occupy our selues in thought, word & in dede, as may be to the glorye of God, wyth the spyrytuall edifying both of our selues, and also of oure neyghbours. And amongst other thinges vpon the sayde sabbothe day we must visit the sycke persones, and shew and do the workes of mercy to them & other, both bodely and ghostly, euery one instructing and teachyng his children, seruantes and family in vertue and goodnes. And albeit thys commaundemēt when it was fyrste gyuen to the Jewes, dyd fyrste bynde them and theyr successours, to keepe holy the Saturday, being then taken and accepted for their Sabboth day, yet to vs christen men, the Sonday is our Sabboth day, called in latyn *Dominica dies* and so termed and named by sayncte John, in the fyrste chapter of his Apocalypse, or reuelatyon, where he sayth. *Fui in insula que appellatur Pathmos, propter uerbum dei, & testimonium Iesu, fui in spiritu in dominica die. &c*, that is to say.

I was

I Was in an Iland, Which is called Pathemos, for the Worde of God, and the testimonye of Jesus Christ, I Was in spirite on the sonneday, or the day of our Lorde.

Of thys Sonday or daye of our Lord, Saynt Augustine in his, 251, Sermon, maketh a very notable and godly processe, aswel concernyng the ryght vse of it, as also of the altaryng the sabbotte daye, as it was vsed amongst the Jewes, vpō the Saturday, to the vse and kepyng of it vpon the Sonneday, as emongst the christen people it is obserued and kept And he the sayd Saynt Augustine, speaking in his sayde sermon vnto the people sayeth thus:

Sciendum est fratres charissimi. &c. Which his sermon there (to auoyde superfluitie, and tediousnes here, in first reherſyng the latyn, and then afterwardes putting therevnto the Englysh) we wyl onely English, and faythfully trāslate here vnto you, and most worthy it is to be harde and learned, and it is this.

Most derely beloued brethren, it is to be knowē that therfore, of our holy fathers, it is ordeyned and commaunded to Christen men, that in the solempni ties of Sayntes, and most especiallye on the Sondayes, the said Christen men should take reste and ceasse from earthly busynes, that they myght be the more readyer, and prompter, to the deuyne seruice, as not hauynge anye impediment, or commodytye, whych myght stay, or withdraw them from it, and myght leaue or forsake, at that time, earthly care, or thought, to the intent that more easely they mighte take hede vnto or consider, the wil of god, of which

thyng

thing our Lorde him selfe by hys prophet. Psal. 45. doth saye, **Be thou styll or quyet, and do you consyder or see that I am GOD.** But they, who being entangled wyth dyuers cares, and busi nesses, doo dyspyse thys sentence, or saying of God, and wyll not gyue, or applye them selues, to deuine contemplation, I feare me, that in the iudgemēt to come when they shal knocke at the gate of our lord and requyre to be opened, our Lord wyll answer, and say, verely I saye vnto you, I knowe you not, departe from me al you that doo woorke iniquitie. And such as now do neglect to seeke God, are then of hym to bee refused. Therefore my brethren, let it not bee paynefull, or greuouse vnto you, vppon the Sonnedayes, and vppon the festiuall dayes of the Sainctes, to gyue your studye vnto the deuine seruice. The apostles in dede, and the apostolical men dyd therefore decree, or determine, the sonday to be kept, with deuout solēpnytye, for that our redemer dyd vpon that daye, ryse from the deade. And that daye therefore is called in latin, *Dominicus*, That is to saye: **The daye of our Lorde.** That in it we abstening from earthly woorkes, and the enticemēts, or flatteryng pleasures of the world, may bend our selues to diuine seruites onely, geuyng I say to this daye honoure, and reuerence, for the hope of oure resurrection, whych we haue in, or by it. For like as he (our Lorde Iesus Chryst and sauiour) dydde rise from the deade, soo also wee doo truste oure selues to ryse at the last daye. And moreouer it appearethe

" euen in the holye Scryptures, thys daye to be so-
" lempne, or high, for it is the fyrst day of the woorde.
" In it the elementes of the worlde were made, in it,
" Aungels were created. In it also Christ dydde ryse
" from the deade. In it the holye Ghost dyd from the
" heauens descend vpō the apostles, and Manna also in
" the wyldernes was from heauen fyrst gyuen in it.
" And by these figures and such lyke tokens this day
" of our Lorde (called Sonnedaye) is notable. And
" therefore the holy doctours of the churche haue de-
" creed or determined, to translate or bryng e, all the
" glory of the iudaical Sabbotte (kept on the satur-
" day) into ỳ sayd Sonday, that we myght celebrate
" in the veritie or truth, that whych they dyd kepe in
" figure, for then shalbe our true rest, when the resur-
" rection shall be done, and perfect rewarde in bodye
" and soule togither: therefore (brethrē) let vs obserue
" or keepe the Sonnedaye, or daye of our Lorde, and
" let vs sanctifye it, as it was commaunded vnto the
" of the olde tyme concernyng the Sabbot, the lawe
" maker saying. Exodi. 20. From euening to eue-
" nyng, you shall celebrate your Sabbottes.
" Let vs marke, or see that oure rest be not vayne, or
" fruyteles se, but that we beyng sequestred or separa-
" ted from all rurall woorkes, and from all busynes,
" doo from the euenynge of the Saturdaye, vntyll
" the euening of the Sonday, gyue our selues to dy-
" uyne seruice onely, and after such sorte, we do duly
" or wel sanctifye the Sabbotte of oure Lorde. Our

lord

lord saying Ye shall do no worke in it. Therefore let euery one to whom it is possible, come to the euensong, and nocturnall seruice, and let him there in the assembly of the churche, praye to god for hys synnes, and he that can not thys doo, let hym at the leaste, praye in hys house, and let hym not neglecte, to perfourme his vow, and to yeld the dewe or taske of hys seruyce vnto god. And in the daye lette none separate, or absent hym selfe from the holy celebration of Masses, nor let any remayn idle at home, whether doo go to the churches, nor occupye hymselfe in huntyng, and be bounden or thrall to a deuelishe office, wanderyng or going about the field, & woodes, lyftyng vp or exaltyng with his mouth, cryyng or shoutyng, and dyssolute loude laughyng, and not vtteryng from the bottome of hys harte vnto god, sighing, and wordes of prayer. Moreouer yet some (which is more detestable) comming to the church doo not occupye or gyue themselues to contynuall prayer, nor with silence do tary out the holy celebration of Masses, but whyle diuyne lessons are redde wythin the churche, they than wythout do applye, or set theyr myndes to pleade causes, or with sondry false accusations or sclaunders to picke quarels, or forsoth at the dyce or vnprofytable games or sports, to sweare lustily:

And sometymes also (whych yet is worse) with ouer much wrath are set on fyre, & most vtterly do chide or braule, in so much ẏ thei assault or lay at one

" other, with weapons or clubbes: And often tymes
" doo commytte murther. And this thing is most of
" all committed or done of those who beyng repleni-
" shed with enuy and hatred, (the deuyll beyng theyr
" guyde) do go to the assembly of the churche, not for
" to helpe thē selues, but to hurt, or endamage other.
" Such in dede, if they by murder there do perysh, or
" be taken away by sodayne deathe, whither do they
" go els, but with him, whose steps they haue folowed, into euerlasting torments. Do ye not these thinges my brethren, do not deceiue your selues, do not in your assembly or commyng together, gyue place vnto the deuyll, but rather prepare youre selues to be a lodgyng or dwellyng place to Christ. Doo not you therefore giue your selues without the churche to fables, but vnto it giue your selues to psalmody & prayers. Do not bable or talk together in the churche, but be ye styll or quyet, for there are very many and specially many women, whyche do so chatte, in the churche, and do so bable, that neyther they themselues doo heare the deuyne lessons or seruyce, nor yet suffer other to heare. Ought such cōming together wyth such an order be in the house of God? Or is it so decent to stande, or be present in the syghte of God, and holy Aungells? Besides this also (which is greatly to be lamented) I wil with you cōplaine that there are some, and specially the great, or mighty men of this worlde: Who whan they come to the churche, they are not deuoute, or geuen to celebrate the prayses of God, but cōstraine the priest to make shorte the masse, and to synge accordynge to theyr

luste

lust or pleasure: neyther can he followe the eccleſi-
asticall maner, or trade, for theyr glotteny, and coue
tousnes, that one moment of the daye might vnto
the seruyce of God, and al the rest of the daye, wyth
the night, be apoynted, to theyr pleasures. Doo not
these things my moost derely beloued brethren: Do
not cõsent to ỳ doers of the same, for not onely they
that do these thinges, but they also which cõsent to
the doers shall perysshe. Wherefore aboue all other
thinges, Do you not vpon ỳ festiuall dayes, pleade
nor here causes, but at an other time, and that with
iustyce, nor do you not with receyuynge gyftes sub-
uert iust iudgementes, for accordyng vnto ỳ saying
of our lord, **With what iudgemẽt ye shal iudg
other, shalbe iudged of you.** Lette none of you
drinke himselfe dronken, for the dronkarde is moste
lyke to the madde man: do you not, by drynkyng a-
mong men, put your names out of heauen. Ther ar
veryly many (whych is worse) who not onelye doo
drynke them selues dronke, but also constraine and
adiure other to drynke more than is expedient, and
thereof many tymes amongest them do rise, braw-
lynges and manslaughter.

Do you not consider brethern, whose wyll these
men herein do folowe: for dronkardes and mãquel
lers (sayth the Apostle in the firste epistle to the Co-
rinthians the sixt chapter) shal not possesse the king
dome of heauen. I beseche you most derely beloued
Fathers and Mothers, Brethren and Systers, by
the name of oure Lorde Jesus Christe, and by hys
kingdome

» kyngedome and iudgement to come, that you wyll
» withdrawe your selues from euery man, walkyng
» inordinately, and that you walke worthy of the vo
» catiō, with which you are called, and that you neg-
» lect not your honor, nor litle esteme the redemption
» which is in Christ Jesus. Ye are called the children
» of God, bycause the true sonne of God, hath delyue-
» red you. Study you to please, wyth good maner, so
» greate or myghty a parent, that ye doo not delyuer
» you, as most wycked seruaūtes to perpetual paine,
» but as most derely beloued chyldren, doo bryng you
» to the heauenly countrye aboue, that ye may be co-
» heritours with his sonne Jesus Christ, with whom
» he lyueth and reygneth God, in the vnity of the ho-
» ly Ghost, for euer and euer. Amen.

Now leauyng here Saynte Augustyne (who of trouth in this matter, doth almoste twelue hūdreth yeares ago speake of such sorte, that he maye be sene eyther to haue had as noughtye ordred persones in his tyme, as we haue now in our dayes, eyther els, by spirite of prophecye, to haue sene oure tymes and doyngs.) Let vs retourne agayne to oure processe, and let vs by scripture, declare howe the .vij. day of the weeke is peculiar, and specially appointed vnto rest, & therefore called the Sabbot: for proofe wher-of ye shal firste haue the seconde chapter of Genesis where it is euydent that God did blesse the seuenth daye, and sanctifye it. Secondlye ye shall haue for thys purpose the .xvj. chapter of Exodus where we do read that the rest and quyetnes of our Sabotte is sanctified vnto God, and lykewise in the .xxxi. of

the

the same boke, wher it is commaunded, that on the seuenth daye, both the Oxe and the Asse, shall cease from worke, and the sonne of the bonde maide, and the straunger, muste bee refreshed. And also of thys we haue in the .xxxi. chapter of the some boke, wher almighty God dyd by Moyses, gyue commaundement, to the chyldren of Israell to keepe the sabbot, and that so straytly, that he commaundeth the breakers thereof to be put to death, the lyke whereof is expressed in the .xxxv. of the sayde Exodus. And for example thereof, ye maye reade in the .xv. chapter of Numery. That a poore mãhauing gathered a few stickes, vpon the Sabbotte daye, was by the commaundement of God, stoned to death: and besydes these places ye haue a great number of other places of scrypture, but these here already alledged are sufficient for thys purpose, to proue that the Sabbote day or Sonneday ought to be kept as is before declared. But yet besides the forsayd Sabbote daye or Sondaye, Christen men haue alwayes, euen frõ the tyme of the Apostles, vsed to kepe holy, sondrye feastes, as wel of our sauiour Christ, and of ỹ blessed vyrgyn Mary his mother, as also of other sayntes, in which feastes also men ought to cease frõ worldly busynes, and occupation, yea and to spende the same in Goddes seruyce and contemplation of heauenly thynges doing such good workes as ar mete and conuenyent, for the holy day, of whyche feastes you shal heare certeyne auncient authorities of the holi fathers, for your better instruction herein. And lykte S. Augustyne in hys .118. Epystle wrytten to

Januarius

Januarius sayth thus. *Illa autem quæ non scripta sed tradita custodimus, quæ quidem toto terrarum orbe obseruantur, datur intelligi, uel ab ipsis Apostolis, uel plenarijs concilijs, (quorum est in ecclesia saluberima authoritas) commendata atq; statuta retineri, sicuti quod domini passio et resurrectio, et ascensio in cœlum, & aduentus de cœlo spiritus sancti, anniuersaria solempnitate celebrantur.* That is to saye. Concernyng those thinges Whiche We doo kepe or obserue, not beyng Wrytten, but by tradition lefte vnto vs, beyng suche Whych in deede are kepte throughoute the Whole Worlde, it is to be vnderstanded, the same either of the Apostles thē selues, or of general cōsails (Whose aucthoritie in the church is most holesome) commended & established or decreed to bee reteyned or kepte, as that the passion of oure Lorde and resurrection, and ascension into heauen, and the commyng of the holye goste from heauen, are Wyth anniuersarye, or yearely solempnitie, celebrated. And the same saynt Augustine in his. 244. sermon *De tempore* Doth there not onely declare moste manifestly, that the feasts of blessed martyres, wer in his tyme solempnysed, and kepte holy, but also that the people dydde, on suche feastes, with great deuotion repayre to the churche, and for that theyr deuotion, he there dothe declare hym self hyghlye to haue reioyced, saying, *Magnum mihi gaudium facitis, (fratres charissimi) dum in solempnitatibus martyrum, tanta deuotione fidei, ad ecclesiam cōuenitis.* That is to say. You (moste dearelye beloued

ued brethren) make vnto me great ioye, Whiles you, on the solempnities of the martyres, with so greate deuotion of fayth doo come together to the churche. And immediately after that he doth further instructe them, and in them vs howe they should vse them selues on the festyuall dayes, to the pleasure of God, and theyr owne edyfyenge, saying in thys maner. *Sed si vultus deo auxiliante, & uestrum profectum, & nostrum gaudium, spiritualiter adimplere, ita inter uos, & pacem & charitatem, inspirante domino, conseruare, ut contra hominem nullum odium habeatis in corde, pro bonis orate, ut semper ad meliora proficiant pro malis assidue supplicare, ut cito se corrigant, & secundum ponceprum domini. Que cunq; uultis ut faciant nobis homines, hec & uos facite omnibus. Tunc enim in veritate pax & iustitia, & misericoraia, custoditur quando non solum nullis hominibus malum facimus, sed etiam vbicunq; potuerimus adiuuare contendimus. Si ergo hec Christo adiuuante fideliter agamus, beatos martyres in hijs quæ supra diximus, præcipius et preclaris operibus imitantis, partem eum illis in eterna beatitudine habere proterimus, Et tunc pro nobis absq; ulla dubitatione sancti martires intercedunt, quando in nobis aliquid de suis uirtutibus recognoscunt* That is to saye: If ye by Gods helpe wyll spirituallye fulfyll or make perfecte, bothe your owne profytte, and also my ioye, soo doe you amonge, or bewene your selues, kepe peace and charytye, (God inspiringe you) that agaynste no man ye haue anye hatred in youre harte, praye for the good men, that they maye alwayes encrease to better, and for the yll men make supplications continuallye, that they maye quickely amende them selues, and accordinge to

Do. the

the commaundement of oure lorde, Math. vi, Whatsoeuer ye Would that men shoulde doe to you, do you the same vnto al. For then in trueth or veritie, is kepte peace, iustyce, and mercye When not onelye We doo not euyll to any man, but When We indeuour oure selues, or labour to helpe Whensoeuer We maye. So that yf We (Christ helpyng vs do these thynges faythfully imitatinge or foloWynge the blessed martyres, in those principal and notable Workes, Wherof We dydde speake before We maye haue part With them in euerlasting blysse. And then With out anye doubte the holye martyres doo make intercessions for vs, When as they doo perceaue or knoWe anye of their vertues in vs.

To the forsayde places of S. Augustyne, we wil here for the same purpose nowe, ioyne the testymonye of S. Hierome, who in his exposition made vpon the epystle of S. Paule to the Galathians (and declaring these Wordes Written in the, iiii, chappter of the same epystle. *Dies obseruatis & mensis, & tempore, & annos,* That is to saye. Ye obserue dayes and monethes, and tymes and yeares) doth wryte in thys maner. *Dicat aliquis, si dies obseruare non licit, & menses, & tempora, & annos, non quoque simile crimen incurrimus, quartã sabbati obseruantes, & parasceuen, & diem dominicum, et icunium quadragesimæ, & paschæ festiuitatem, & pentecoste letitiam, & pro uarietate regionum diuersa in honorem mar-*

tyrum

tyrum tempora constituta. That is to saye. Som maye peraduenture saye, yf it be not lawfull to obserue daies, & monthes, and times and yeres, then we also (meanynge Chrysten men) runne into lyke faulte, obseruynge the wednesday, and the frydaye (fastyng dayes) and the sonday holy daye, and the faste of Lent, and the festiuitie of Easter, and the ioyfull solemnitie of whitsonday, & accordinge to the diuersitie of countryes diuers tymes appoynted in the honour of martyres. By whiche obiection besides manye other notale thynges this is mooste euydente that no man was so lewde in those dayes, but that he dyd obserue besydes the sondaye dyuerse other holy dayes, also al well in the specyall honour of Chryste hym selfe, as of hys holye saynctes and martyres, but because the selfe same obiection of late tyme, not by supposyng to be obiected (as S. Hierome dyd) but in dede hath by deuelyshe persones, for abrogatyon of holy dayes bene alledged: therefore we thynke it good (besydes referynge the learned amongest you to the sayd place of S. Hierome, where they maye fynde thys obiection aunswered and dysproued at large by two maner of aunsweres) breifly to aunswere the same obiection in thys maner. That is to saye, that we christē men should not thynke oure selues in conscience boūd to the ceremonyalles of Moyses lawe, as the Galathians dydde thynke, to whome saynete Paule dyd wryte the sayde wordes before rehearsed. And in dede to consyder a daye, in no other respecte then

as it doeth conteyne a tyme, so no man oughte to obserue in religyon more one daye then another. But to consyder a daye in respecte of a thynge done in the daye by God in chrysten relygion, soo we maye and ought to obserue and kepe dayes. And so doe we obserue and kepe the Sondaye for the resurection sake done in it, and likewyse Christmas daye for the birth sake of Chryst, beyng borne on that dai, & so of ẏ other dayes, aswell of Chryst as of hys blessed martyres, & saynctes. And to conclude in thys matter, whosoeuer lyst to reade the workes of Cypryan, Saynte Basyll Chrysostome, and saynte Augustyne, shall finde moste godly sermons of theyrs, made by thē in the Churche to the people vpon the festyuall dayes, bothe of oure Sauioure Chryst, & the blessed Vyrgyn Marye, and of the rest of holy martyes and Saynctes.

And agaynst thys commaundemente do they mooste greuously offende which in theyr hartes hate ẏ diuine seruyce done in ẏ churche, or the catholyke preachyng of the worde of God, and by reason of suche hatrede, doo absente them selues from theyr paryshe Churche in tyme of mattens, masse, euensonge, and sermones, or other diuyne seruyce vsed in the churche, of whych sort there hath of late bene in thys realme, a greate number, and yf anye yet be lefte, God gyue thē grace hereby to knowe there greuous offence, and thereupon spedely to conuerte them from suche theyr wycked trade, and soo to auoyde the wrathe of God and eternall dampnation.

Secondly agaynste thys commaundemente they also doo offende, who thoughe they doo not hate the sayde

sayde diuine seruyce, yet for gayne and lueres sake, they do worke on the holye daye, not giuing thē leus holye to godly contemplatyon and dyuyne seruice as they ought to do. Fynally al they doo transgresse this commaundemente of God, who in tyme of common prayer, or preachynge, not onely doo not them selues geue dilygent eare and good attendaunce therevnto, but also by walkynge, talkyng, and other euyl demeanour, doo lette other that woulde vse them selues deuoutlye and Godlye.

¶ The position or declaration of the fyfte commaundement. which is.

Honour thy father and thy mother.



IN the foure commaundemẽts which are declared in the former proceſſe (being the cõmaũdemẽtes of the firſte table) you haue hard ẏ duty, whych we do owe vnto almyghty god. In al theſe other folowyng (which are the cõmaũdemẽtes of the ,ii, table) you ſhalbe inſtructed of ẏ duty whych we do owe to oure neyghbour, in thoughte word & dede. And in the firſt of thẽ, we are inſtructed how we ſhall doo our duty to oure parentes, fathers and mothers, and elders here in this worlde to whom next after God, and aboue al other neyghbors we do owe honour and obedience. For the better vnderſtandyng of thys cõmaundement, you ſhall note that vnder the names of father & mother are here ſygnifyed, not onelye oure naturall parentes, but dyuers other alſo, as fyrſt they whyche haue cure and charge of oure ſoules, who by theyr offyce, doe begette vs to the faythe of Chryſte, and doo nouryſhe, and bryng vs vppe in the ſame, after whyche ſorte and maner, Saynt Paule calleth hym ſelfe father of the Corynthyans, in the fowerth chappter of his fyrſte eppyſtle to the ſayde Corynthians. And ſecondly we vnderſtand by thoſe names (father and mother) all cyuyll or publyke magyſtrates, and thyrdely al other who haue in any wyſe power auctoritie, or gouernement ouer vs, as the mayſter ouer the ſeruaunte. &c. To all theſe foreſayde ſortes beyng comprehended in thys commaundemente vnder the names of father and mother

mother) we are bounden to geue due honour, whiche standeth specially in thre pointes, it is to wyt, in loue in obedience, and in reuerence. And herein, as touchynge our naturall parentes, oure sauyour Chryst in the seuenth of Marke doth say thus. **Honor thy father and thy mother. He that doeth curse father or mother, shall dye the death.** And Chryste hym selfe gaue herein vnto vs example, both of oure subiection, and also of obedyence, to be geuen and done vnto our naturall parentes, as appeareth in the seconde of Luke, where it is wrytten thus. **And he** (that is to saye Chryste) **dyd goo downe wyth them, and came to Nazerethe, and was subiecte or obedient vnto them.** and that all children do owe vnto theyr naturall parentes, obedyence and honoure, Saynt Paule wytnesseth in the vi. chapiter to the Ephesians saying. **Chyldren be you obediente to your parentes in our Lorde, for that is iuste, or ryght. Honoure thy father and thy mother which is the fyrst commaundement in promyse that it may be well with the, and thou mayst be longe lyued on the earth.** The lyke whereof S. Paule also dothe wryte in hys thyrde chappter to the Collossians. And moreouer it is wrytten in the thyrde chapter of Ecclesiasticus, after thys maner. **Sonne receaue with reuerence the olde age of thy father, and make not hym sad in his lyfe &c.** And in the same chapter shortlye after dothe folowe thys saying.

Of

Of howe euyll fame or name is he, that forsa-keth his father, and cursed is he of God that vexeth, or angreth his mother. And in the .xix. of the Prouerbes it is wrytten. He that dothe afflicte his father, and doth flye from his mother, shalbe infamous and Wretched.

And in the .xx. of the sayde Prouerbes, Salomon sayth thus. He that curseth hys father and mother, his light shalbe put oute of the myddeste of darkenes. In the .ix. of Genesis, Cham the sõne of Noe, brought the curse of God, or maledictyon, to hym selfe, and his posteritye, for that he dyd dyshonoure and deryde hys father, & in the .xxxv. and .xlix. chappters of the same booke, appeareth of the dyshonour whyche Ruben, the fyrste begotten sonne of Jacob, dyd to hys father, and howe he therefore was accursed. And in the seconde booke of the kynges, and the .xviii. chappter we reade howe Absolon who intended to haue thrust hys father out of his kingdome was by a notable, and mooste myserable deathe plaged.

And of the duetye, that we doe owe vnto oure spirituall fathers, we doo reade, in the .xiii. to the Hebrewes. Be ye obedient to them Who haue the ouersighte of you, and submitte youre selues to them for they doe diligentlye watche, euen as they, that muste gene accounte for your soules. And in the .x. Chappter of Luke oure

Sauy-

our Chryste sayeth, touchyng hys apostles, and theyr successoure. *Qui vos audit, me audit, qui vos spernit, me spernit, qui autem me spernit, spernit eum qui misit me.* That is to saye: He that heareth you heareth me, and he that dispyseth you, dispiseth me, and he that dispyseth me, dispiseth hym that sente me. And moreouer Saynt Paule, in hys fyrst Epystle to the Tessalonyens, and the fyrste chapyter, sayth thus.

Rogamus nos fratres, vt noueritis eos qui laborant inter vos, et presunt vobis in domino, & monent vos, vt habiatis illos abundantius in Charitate propter opus illorum, et pacem habete cum eis. That is to say.

We do beseche you brethern, that you wyll know them that laboure emongest you and are youre ouerseers in our Lorde, and do monyche you that you wyll haue them more habundantly in Charitie, for theyr Workes sake and haue you peace wyth them.

There are of spirituall dysobedience, Terrible examples, in the .xvi. chapiter of the boke called Nombers where it is written, howe the earthe dyd sodenlye open, and swalowe vppe Chore Dathan, and Abyron, wyth theyre tabernacles and theyre substaunce, for theyr disobedience, and rebellyon, agaynst Moises, & Aaron the highe Preist. And howe also fyre camme frome God, and dyd destroye, 250. men whyche were in that rebellyon. Further we doo rede in the fowrth booke of the Kynges, and the Seconde Chappter thereof, howe that two and fortye chyldren at one tyme were deuoured of beares sodenlye sent of God,

for that they did mocke Helizeus, the Prophette, and minister of God. And how then can they thynke, to escape the greate wrath, & indignation of god which of late moste spytefullye, not onelye in slaunderous wordes, but in dedes, also most vnchrystian like haue despised, vnreuerentlye vsed, and dishonored the mynysters of Chrystes Churche.

And as concernynge the Cyuyll magistrates, ỳ sayde Saint Paule in the. xiii. of his epystle to ỳ Romains sayth thus. Let euery soule be obediente to the higher or superior powers, for theris no power but of God. And the powers whych be, are ordeyned of God, therefore he ỳ withstandeth the power doth resist ỳ ordinance of god. And they who do resist or wstand that, do gette, or purchase vnto them selues, dãnation: for prínces, or rulers, are not to be feared for good workes, but for euyll workes, wylte thou in dede not feare the power: do thou that whyche is good & thou shalt haue prayse, of ỳ same power, for he is the minister of God, for good to ỳ, But if thou doo euyll, doo thou then feare, for he doth not without cause, carye, or beare the sworde, for he is ỳ minister of God, auenger, & punysher of them, ỳ do euyll. Therefore you muste of necessitie be obediente, not onelye for wrath sake, but also for conscyence sake, therfore verelye doo you paye trybutes. &c. A notable example of ỳ obedyence and duety ỳ euery subiect

oweth to hys souerayne, we haue in the behauour of Dauyd towardes kyng Saul wrytten in the.2.9.ꝛ.2 chapter.of the fyrst boke of kynges. And S.Peter,in hys fyrst epystle ꝛ.ii.cha.speaking of the obedienc due to kynges ꝛ magistrates,writeth thus.**Submytte your selues to euery creature or ordinaunce of mā,for our lordes sake, Whether it be to king as one that precelleth,or vnto gouernours or rulers,as being sent of hym,to the punishmēt of euyl doers,and the commendatiō,or praise of the good.** And in the foresayd.xiii.chapter to the Romaynes,it is wrytten,**Geue you vnto al men that Which is due vnto them,to Whō tribute belongeth,trybute,to Whom custome custōe to Whom feare,feare, to Whō honor,honour.** And as concernynge the duetye of the seruant to the mayster,therof S.Paule speaketh, Ephe.vi.saing in thys maner. Ye seruauntes,be ye obediēt vnto your carnall maysters,w feare ꝛ tremblynge, in singlenes or simplicitie of your hart,as vnto Chryst,not seruing in the eye syght, or presence onely, as men plesers but as the seruauntes of Chryste, doing the wyll of God, from the harte,with good wyl, doing your seruice as vnto God our Lord and not vnto men.The like her-of he hath also,in the thyrde chap.to the Collossenses: and in hys second chapter to Tite, he doth saye thus.

Teache seruauntes to be obedyent vnto theyr maysters,pleasynge them in all thynges, not contra-rying them,not deceauyng or defraudyng, but in all thynges, shewing good faythe, that they maye sette furthe the doctrine of God our sauioure in al thinges

Agaynſte thys commaundement, fyrſte, doo all they offende, whyche thynke ſcorne of theyr naturall parentes, for theyr pouertye ſyckenes, aduerſitie, or any myſfortunes ſake, or doo denye vnto theyre ſayde parentes neceſſarye releyfe, ſuſtentation, or ſuccourre, wyth foode, clothe, or harber, in tyme of theyr neceſſitye, yf that they be hable to helpe theyr ſayd parentes in thys caſe. But moſt of all they do breake thys commaundement wyche doo curſe theyre parentes ſtrike thē, backebyte them, vſe contumelyouſe, or oppробryouſe wordes vnto them. and hate them. Secondly al they do breake thys commaundement, who doo not loue, reuerence, obeye, and duely honor theyr ſpirituall parentes and gouernoures, as prelates paſtoures and all that haue cure and charge of ſoules, nor paye vnto them theyre tythes, and duetyes, accordynglye as they are bounde. Thyrdely they doo offende, and that grenouſely agaynſt thys commaundement who make ſedition agaynſt theyr prince, ruler, or country, And they alſo that doo rebell or cauſe other to rebell, againſte any of them, they alſo that are falſe or negligent in doing theyre commaundementes. And whoſoeuer wyll not loue, reuerence, obeye, or ſerue them with his true, and vnfayned ſeruyce, but will thynke Imagyne, or ſpeake any vntruth, lye or euyll agaynſt them yea or conſent vnto the ſame, or beare therwith as (the more is to be lamented) of late hath bene vſed emongeſte vs to the greate offence, and dyſpleaſure of almyghtye GOD, and the dyſhonour of thys hole realme, they all do breake and tranſegreſſe thys commaundement.

Fourthelye

Fourthlye all such seruauntes are transegressours of thys commaundement, who doo not faythefullye obeye theyr mayster's commaundementes, and fulfyl them, nor vse their maisters with due reuerence, fidelity, & diligence, both to please them & also in al theyr affayres, wherein they are charged, to be trustye and faythfull to the vttermost of theyr power. And here is not to be omitted that reuerence, and honor is due also vnto suche, as are auncient, aged, or (as we commonlye doo call them) fatherly men. Althoughe they haue none of the foresayde aucthoryties ouer vs: whych cummely and cyuyle reuerence, and honoure GOD by Moyses commaunded vs, to obserue and kepe, as appeareth the nyntenthe of Leuiticus, wher it is wrytten thus. *Coram cano capite consurge, & honora, personam senis & time dominum deum tuum* That is to say: Before the hore heade ryse thou vppe, and honor the person of the olde man, and feare thy Lorde GOD.

Therposition or declaration of the syxte commaundement whych is.

Thow chalt not kyll.



Attendyng nowe consequently to declare vnto you thys syxt commaundement, we thynke it good, fyrst of all to note vnto youe, howe aptelye and in how dewe place it folowth immediatlye vpon those goynge before, for in the commaundementes of the fyrst table, we are taught and instructed of our hole duetye towardes god, whych of al duetyes is pryncipall at mannes handes required, and in the fyrst commaundement of the seconde table (whyche is nowe laste expounded vnto you) we are taughte oure duetye towardes oure parentes bothe naturall, spirituall, Ciuyll, and other, towhome nexte vnto God, be fore all other menne we ought to haue respecte to perfourme our duetyes. And in thys syxte, and the fower other that doo folow, we are instructed, and warned that by no maner of meanes, we hurte or endamage our neyghboure. And by cause of all hurtes and displeasuers that may of man to man be done, the greatest in some dewe respecte is murder therefore of al hurtes that thynge is in the seconde table, fyrste and chefelye forbydden vs in these wordes. **Thou chalt not kyll.** In whyche wordes we are not onelye restrayned from Actuall murthere, and vnlawefull kyllynge of the Bodye, but also wee are forbydden from commyttynge the same

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in worde, or thought yea and all the meanes leadyng or disposyng vs towardes the same, as malice, wrath enuy, dysdayne, and other lyke euyll affections of the harte, and as they are prohibited so also is all sclaunder, backebytynge, scoldyng, bannyng, railyng, skornynge, or mockynge, and all other euyll behauiour of our tounge, agaynste our neyghboures, whych all be forbydden by thys commauudemente, as beinge the rotes and occatiõs of murder and other deadly hurt.

And by the rule of contraries (spoken of before) lyke as these thynges are forbidden and prohibited vnto vs, soo are their contrarieties implied and commaunded to be fulfylled and perfourmed of vs. It is to wytte. To loue our neyghboures life and healthe wyth all our hartes, and with oure touges to wyshe the same, and wyth oure actes and dedes, to maynetayne and defend it. Of thys commaundement, and the duetye of vs chrysten men by the same requyred, our sauioure Chryste doth speake in the fyfte of Mathewe sayinge. **You haue harde howe it was sayd vnto them of the olde tyme. Thou shalt not kyll, he that kyllethe shall be in daunger of iudgement, but I say vnto you, that euery one Whych is angry With his brother shall be in daunger of iudgemente, and he that sayeth to hys brother Racha shalbe in daunger of Counsayle, and he that sayeth vnto hys brother thou foole, shalbe in daunger of hell fyre.**

By these wordes of our Sauyour Chryst ye doo vnderstand that hatred, wrath, and Enuy, are as gretlye forbydden, and as greuously punnyshed in vs Chrysten menne, as was amongest the Jewes verie bludshed and murder. For he that is wrathe or angry agaynste hys neyghboure in hys harte and desyre, doth kyll hym. And here doo you consyder well the wordes of thys precepte, for God dothe not saye, thy hand shall not kyll, or thy swoorde shall not kyll, or thy gonne, or thy Crosbowe shall not kyll, or commytte murder, but he sayeth **Thou shalt not kyll**, That is to saye. Thou thy selfe, whatsoeuer thou arte, and whych is properlye thyne, and of the, as al the partes of thy bodye all thy in ward thoughtes, thy affection thy wordes and thy dedes, shall not kyll. But somme man may here saye, why then, what then shalbe done with theues, traytours, eyther agaynst God, or theyr Prynce, and other such wycked offenders, shall they not, nor maye they not lawefullye be putte to deathe. Yes so it be done by magystrates therto auctorised: for whan accordynge to iustice, they doo punyshe offendoures, they doo not exercyse theyr owne Judgement, but the iudgemente of God. For of Magistrates it is wrytten in the thyrtene to the Romaynes.

Non enim frustra gladium portat, dei enim minister est, vindex in iram ei qui male agit. That is to saye: **For he** (the magystrate) **caryeth or bearethe not the swoorde in vayne he is in dede the minister of God, an auenger vnto Wrathe, to hym that dothe euyll.** And thoughe the magystrate maye doo that yet yf anye o-

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other shall presume without lawful authoritie, or iniustly to kyll, or bodely to hurt or greue any man, the same vndoubtedlye doeth breake thys commaundemente, and is to be iudged a manqueller, accordinge to the saying of Chryst, in the. xxvi. of Mthew, *Omnes qui acceperint gladium, gladio peribunt.* That is to say: **All they that take the swoorde, shall perysshe wyth the swoorde**, meanynge hereby, that whosoeuer of pryuate authoritie, shall vse any maner of meanes to endamage other, shall by iust iudgemente perysshe hymselfe. And all that we hytherto haue spoken, is specyally by vs ment, of suche dammage, as by our woordes, thoughtes, or dedes, maye come to oure neyghboures body: but because the soule, beynge the cheyfe parte of man, dothe incomparablye passe the bodye, therfore ye shall here note, that, by thys commaundement we are muche more forbydden to kyll or murder our neyghboures soule: whiche kynde of murder and slaughter of the soule, they doo commyt, who by pernytious, heretycall, and vngodlye doctryne, or by euyll counsayle, seduce the soule of theyr neyghboure, causynge it thereby to dye euerlastyngly in hell.

And specially they herein doo offend, who not onely in theyr lyfe tyme, with theyr teachynge by mouthe, do infect theyr hearers, but wyth theyr moost venemous bokes lefte behynde them, doo styng to death the soules of as manye, as by the reading therof doo consente to theyr deuelyshe doctrine, and so long as such theyr bookes or wrytynges doo remayne, infectynge other, so long doth the dampnation of the authours of suche bookes, and heresyes, continuallye

more and more increase. The example whereof is put speciallye concernyng the dampnable and pernicyouse herefy of Arrius, the payne of whom shal not be fully determinate, vntyll the daye of Judgement, but euer styll doth and shall vntyl that daye, increase more and more. And here is not to be omytted, that they also are manquellers, and moste myserably, and lamentably offende agaynst thys commaundement, who in worde, thought, or dede, desperatly doo murder them selues. And hauynge thus declared vnto you three seuerall kyndes of murder, forbydden by thys commaundement, it is to wyt, the murderynge of our neyghbours body, the murderyng of hys soule and fynally of the murder wherby one doth kyll hym selfe, it shalbe conuenient to recyte here vnto you the terrible paynes whiche are in sondry places of Scripture, manaced for murders, and vpon seuerall murderers. And the fyrst shalbe taken furthe of the .iiii. of Geneſis, where it appeareth that whan Cayn hadde murdered hys brother Abell, almyghtye GOD sayd vnto hym in thys maner. **The voyce of thy brothers bloude, doeth crye vnto me frome the earth, Wherefore thou shalte be accursed vpon the earth, Who hath opened her mouth, and receyued thy brothers bloude of thy hande: When thou shalte laboure or tyll the earthe, it shall not geue to the her fruytes. Thou shalte be a Wanderer and vagabunde vppon the earth.** And in the .iv. also of Geneſis it is thus writte

Who

Whosoeuer shalshed the bloude of man vpon the earth, his bloude shalbe shedde, for man is made to the symilitude of God and in the, xxi, of Exodus, almyghtye God doth saye. He that shall strike a man, Willinge to kyll him, shall dye the death.

Moreouer in the thyrde booke of the kynges, and the. xxi. Chapyter it is wrytten, howe that when kynge Achab by the deuelyshe counsayle of his wyfe Jesabel had procured the death of Naboth for couetousnes of hys vyneyarde, god sent the prophet Elias vnto hym, and bad hym saye these wordes. Thys doth the Lorde say: Thou hast killed yea, and moreouer thou haste taken possellyon. And shortly after foloweth howe God bad hym saye. In this place in the Whiche the dogges haue lycked the bloude of Naboth, they shall lycke thy bloude, and shortly after there foloweth Thus sayth the Lorde, I Wyll bryngе vpon the euyll or miserye, and Will cutte downe they posteritie, aud Wyll destroy of Achabes, euery one that pysseth against the Wall. &c.

And touchynge wycked Jesabell hys wyfe, it there foloweth, Dogges shall eate Jesabell vnder the Walles of Jesraell. And of Achab likewise is there sayde.

If Achab die in the citie the dogges shall eate him, and yf he die in the fielde, the fowles of the aire shall deuoure him. Moreouer in the seconde booke of the kynges, and the .xii. chappter, almyghtye God sayde vnto kynge Dauyd by the Prophete Nathan in thys maner. Thou hast stricken with the swoorde or killed Urias the Ethyte, and hast taken his wyfe to be thy wyfe and hast slayne him with the swoorde of the chyldren of Ammon, wherefore the swoorde shall not departe from thy house for euer.

These terrible threatnynges and punyshmentes ought to moue all men to be delygente and warye in obseruation of thys cõmaundement, and in no wyse eyther in thought, woorde or dede, to commytte anye kynde of murder, beyng assured, that although they may chaunce to escape the due ciuyll punyshement of magystrates, yet in no wyse shall they escape the grenous punishement at Goddes handes for suche theyr murder: yea they shalbe most well assured, that (vnlesse they, by due meanes, doo repente, and be reconcyled to God) they shall haue after thys lyfe (for theyr trangression) euerlastyng dampnation.

¶ Therposition or declaration of the seuenth Commaundement whyche is.

Thou shalt not committe adulterye.



AS the greatest iniurye whyche a man can do to hys neyghboure, is murder whereby he takethe awaye hys lyfe from him, so the next iniury or wronge is to violate, or to defyle hys neyghboures wyfe, whyche is become one flesh wyth hym, throughe the sacramente of Matrimonye. And therefore in good order doeth here nowe folowe thys commaundemente. **Thou shalte not commytte adultery.** And thys commaundemēte our sauyoure Chryst hym selfe doth in dede expounde in the Gospell, as he dydde the syxte, teachynge vs in the fyfte of Mathew, that this commaundement not onely forbyddeth all outwarde adultery, commytted in dede, but also all inwarde occasyons of adulterye, as lecherous thoughtes, desyres, lustes of concupyscence, consentynge in heart, and al other meanes enducynge therevnto. And here ye shal note ℔ although thys worde, **adultery**, doth sygnifie properly the vnlawfull comixion of a maryed man, with anye other woman, than wyth his owne wife, or els of a maried woman wyth anye other mā, then her owne husband yet in thys commaundement, it is not taken onely for that, but also for all maner vnlawefull copulation betweene man and woman, maried and vnmaried, and all maner of vnlawefull vse of those partes whiche be ordeined

ordeyned for generation, whether it be by adulterye fornication, increst or any other meanes.

And a man maye euen in lawefull matrymony with hys owne wyfe breake thys commaundemente, and lyue vnchaste, yf ye doo vnmeasurably or inordinatelye serue hys or her fleshly appetite or luste. And vpon such persones the deuyll hath power, as the aungell Raphael sayd vnto Thoby (Thoby.ix.) **They that marye in such wise that they exclude GOD out of their hartes, and doo geue them selues vnto their owne carnall lustes, as it were an horse or a mule, whyche haue no reason, vpon suche persones the deuyl hath power.**

Also all chrysten people ought hyghlye to regarde the obseruation of thys commaundement, consyderynge howe much God is displeased, and what vengeance he hath alwayes taken, and euer wyll take for the transgression of the same. For confyrmatyon whereof you shall vnderstande, that God in the tyme of Moyses lawe, commaunded that whosoeuer committed adultery should be stoned to death. And that almyghty God after the chyldren of Israell had committed adultery wyth the women of Moab, and Madyan, commaunded fyrste, that the heades and rulers of the people shoulde be hanged, for that they suffered the people so to offende God. And afterwarde commaunded also euery man to sle hys neighboure, that had so offended. In so much that there was slayne of that people the number of.xxiiii.M. and manye mo shoulde haue bene slayne, had not Phinees the sonne

of

of Eleazar the hygh preist, turned the indignation of God from the chyldren of Israell. For thys Phinees whan he sawe Zamry, cheife of the tribe of Simeon in the presence of Moyses, and all the people, goe vnto Cosby, a notable mans doughter of the Madyanities, to committe fornication wyth her, he arose from emongest all the multytude, and takynge a swoorde in hys hande, went into the house wher t'ey were, and thruste them bothe thoroughe the bellyes, whose feruente mynde and zeale, God dyd so muche allowe, that he dyd therfore bothe cease from the farther punishment of the Israelites, and also graunted to Phinees, and hys successours for euer, the dignitie of the highest preisthod.

Also the trybe and stocke of Beniamin was soo punyshed for the mayntenaunce of certayne persones of the Citie of Gaba, which had contrarye to thys commaundement, shamfullye abused a certayne mannes wyfe that of. xxb. M. and. vii. C. men of armes, there remayned on lyue but. vi. C.

Moreouer almyghtye God for the transgression of thys commaundement, caused brimstone and fyre to rayne downe from heauen, vpon all the countrys of Sodome and Gomor, and so distroyed the hole region, both menne, women, and beastes, and all that grewe vpon the earth, reseruyng onelye Loth & hys two doughters.

These terrible examples & many other lyke, almighty GOD dyd shewe in tymes paste, to the intente we should haue thē in oure contynual remēbraunce, and shulde euer stande in awe & feare so to offend god: for though he doth not presently punysh vs heere in this

worlde as

as he dyd the persones afore rehearsed. Yet his longe pacyence and forbearynge, is no allowaunce, or forgeuenes of our offenses, yf we continue styll in them, but a sore accumulation, and heappynge together of Goddes wrath and indignation agaynst the day of Judgement. At whych tyme in stede of thys temporall payne, we shall receyue euerlastynge payne, and be (as sayncte Paule. Rom. sayeth) Excluded frō the euerlastynge kyngdome of heauen. And as Chryste sayth in hys Gospell, Math. ii. Luke. xvii. and Saint Jhon in the Apocalypse. **We shalbe caste into the burninge lake of hell, Where is fire brimstone, Weping Wailinge, and gnaschinge of tethe, Without ende.**

Furthermore in thys commaundement not onelye the vyces before rehearsed be forbydden and prohybyted, but also the vertues contrarye to theym be requyred and commaunded, that is to saye. Fedelytye and true kepyng of wedlocke, in them that be maryed, continence in theym that be vnmaryed: and generallye in all persones, shamefastnes and chastenes not onelye of dedes, but of wordes and maners, countenaunce and thought. And moreouer fastynge, temperaunce, watchynge, labour, and all lawefull thynges that conduce and helpe to chastytye. And therefore agaynst thys commaundemente they all doo offende who doo take anye syngle woman, or other manes wyfe, or that in theyr heartes doo couet or desyre vnlawefullye to haue them. For as Chryste sayth (Math. the fyfte. **Whosoeuer beholdeth a**

Woman

womã coueting her vnlawfully hath alreadye committed adultery with her in his harte.

They also doo offende agaynst thys commaundemẽt that take in maryage, or oute of mariage, any of their owne kynred, or affinite, within the degrees forbydden by the lawe of God.

They also doo offende agaynste thys commaundemente who doo abuse them selues, or anye other persones agaynst nature, or abuse theyr wyues in ỳ time of theyr menstruall purgation.

They also that doo nourysshe, stirre vp and prouoke them selues, or any other, to carnall lustes, and pleasures, songes, sightes, touchynges, gaye and wanton apparell, and lasciuious deckynge of them selues, or anye suche wanton, behauiour and intycementes.

And also all those, who do procure any suche acte, or that minister house, lycence, or place therevnto. And all counsaylers, helpers, & consenters, to the same, doe greuously offende, and do transgresse thys cõmaundement. Lykewise all they that anoyde not the causes hereof, so much as they conuenientlye may as surfeitinge, slothe, ydlenes, immoderate slepe, and company, of such, either men or women, as be vnchast, and euyll dysposed, they I saye be giltie of the trangression of thys commaundemente.

¶ The exposition or declaration of the eyghte commaundement whyche is.

Thou shalt not steale.



After that almyghtye God hathe in the.vi, commaundemente forbydden al hurtes, dammages, and iniuryes, to be done agaynste oure neyghboure in hys owne person, and in the seuēth commaundemente hathe also forbydden all iniuryes, agaynste hym in the personne of his wyfe, whych next vnto hys owne body is, and ought to be, most dearelye beloued vnto hym, here nowe in thys eyght commaundemēt whyche is. **Thou shalt not steale**, he doeth forbyd all iniuryes & wronges to be done to oure neighbour, in hys worldelye riches goodes and Substaunce. And for the better vnderstandynge of thys commaundemente, you shall note that vnder the name of thefte or stealynge, in thys commaundemente, is vnderstande all maner of vnlawfull takynge awaye, occuppying, or keppynge of an other mannes goodes, whether it be by force, extortion, oppressyon, brybery, vsurye, Symonye, vnlawfull cheuisance, or shiftes, or els, by false bying and sellyng eyther by false weyghtes, or by false measures, or by sellynge of a thynge counterfayte for a true as gylte, copper, for true golde, or glasse for precyouse stones,

and

and generally al maner of fraude and deceyte.

And not onely they that doo these forsaid things doo commytte theste, but they also whyche eyther gyue counsayle, consent, or ayde, to suche their doings and they lyke wise whiche winke at such ededes done and reuele them not accordingly.

And like as the vyces before rehearsed be forbydden by this precept, Euen so sundrye vertues cõtrary to the sayde vyces be commaunded by the same, as to deale truelye, & playnelye wyth our neyghboures in all thynges, to gette oure owne goodes truelye, to spende them liberallye vpon them, that haue nede to fede the hungrye, to gyue drynke to the thrystye, to cloth the naked, harborowe the harbourlesse, to comforte the sicke, to visite the prysoners: And fynallye to helpe oure neighboures, wyth oute learnynge, good counsayle, and exhortatyon, and by all other good meanes that we can.

Agaynst thys commaundement they all doo offende, who by craste, or violence, vpon sea or lande, spoyle, robbe, or take awaye anye other manes seruaunte or chylde, lande or inheritaunce, horse, shepe or cattell, fyshe foule, conneyes, or deare, mony Juels, apparayle, or anye other thynge, whyche is not theyr owne.

Lyke wyse they al do offend agaynst this commaundemente, who haue goodes gyuen to an vse, and put them not to the same vse, but kepe them to theyr owne aduauntage, as Maysters of Hospytalles, and false Executoures, who eyther doo forge counterfet

counterfeyte or ells adulterate the last willes, & testamentes of deade men , or doo suppresse, and hyde true made willes , or Testamentes , they also who doo conuert the goodes giuen to the sustentatiō of the poore folkes, or to other good and charytable vses, vnto theyr owne proffecte. And also all they who do receyue rent or stippend, for anye offyce spirituall or temporall, and yet doo not theyr offyce belongyng therevnto, they (I say) are trangressoures of thys commaundement.

And so lykewise all they who doo take wages, or fee, pretendyng to deserue it, and yet doo not in dede, as labozers, and hired seruauntes, who doo loyter, and doo not applye theyr busynes. And lykewyse aduocates, Proctoures, Attorneys, Counsayloures in any of the lawes, who some tyme , for litle payne, take much stipende, or by theyr defaulte and neglygence, marre good causes, or maynetayne false and euyll causes, or doo anye thynge to the hynderaunce of spedye iustyce, for theyr aduauntages, they (I say) do transgresse this commaundement.

Also all Idle vacabounides, and sturdy beggers who being hable to gette theyr liuing, by labor, take such almes, where with the poore and impotēt folkes shoulde be releued, and susteined, doo offend against thys commaundement.

Moreouer all they doo trangresse thys commaundement, who doo bye any stolne goodes, knowynge that they be stolne, or that doo bye thynges of them that haue none aucthorytye to sell them, or alyenate

theym

them, yf they knowe the same. And lykewyse doo they offende thys cõmaundement, who do withhold goodes stolne, or that do fynde thynges lost, & knowinge the owner thereof, wyll not restore them, or will not do theyr diligence to knowe the owner.

They also whyche doo defraude theyr hyred seruauntes of theyr due wages, and they that borowe any thynge, or reteyne any thing deliuered vnto thẽ vppon truste, and wyll not restore the same agayne And they that vse false weyghtes or measures, or deceytefull wares, or sell theyr owne wares at an vnreasonable pryce, farre aboue the iust value.

And they also that do ingrosse, and by anye kynde of wares wholye into theyr owne handes, to the intente that they maye make a scarcenes thereof in other mennes handes. And sell it agayne as they lyste.

And generally also all couetous men, who by anye meanes vnlawfully doo gette, or vnmercyfullye doo kepe theyr goodes frõ them that haue nede, be transgressours of thys commaundement.

And here (not to omit oure accustomed maner in alledginge scripture for the confyrmatyon of assertyons made in thys booke) ye shall haue fyrste some testymonyes of holy scrypture, speakynge of theefte in generall, and afterwarde some other speakynge of certayne partyculer and speciall kyndes of theftes, and as concernynge theefte in generall, ye shall fynde thus wrytten in the fyrst chapiter of Ecclesyasticus. *Super furem est confusio.* That is to saye. Confusyon or shame

shame doeth fall vpon the thefe. and in the fyfte of Zacharye there is thus wrytten. God sayde to me, What dost thou see and I sayde, beholde I see a booke flienge the lēgth of it .xx. cubits and the breadeth of it .x. cubytes, and he sayde vnto me, this is the malediction or curse Whiche goeth furthe vpon the face of the Whole earth, for euerye thefe, as it is there Wrytten, shalbe iudged. And in the second chapter of Thoby we do reade howe that Thoby being blynde, and hearynge the voyce of a kydde cryinge within hys house (whyche kydde hys wyfe had erned wyth her labour and he knowynge that he had no kydde of hys owne before dyd saye. Take hede, leaste perchaunce this be a stolne kide, restore hym to the ryght owners, for it is not lawful for vs to eate, or touche any thing of theft. Moreouer S. Paule in hys fyrst epystle to the Corynthyans, .vi. chapter, doth amōgest other thynges saye thus. Nother theues nor pollers, nor couetouse men, shall possesse the kyngedome of God. And as concernynge certayne specyall kyndes of theft, we do reade in the .x. of Esaye. Woo be to thē Who do make vniust or vnryghteous lawes, and Wrytyng do Wryte vniustice, to oppresse in iudgemente the poore, and doo violence vnto the cause of

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the humble amongeste my people, that the wydowes myght be theyr praye, What wyll ye doo in the tyme of visitation, and destruction, Which shall come from farre: To whom wyl you runne for helpe, or where wyll you leaue your honour, that ye be not made stope vnder the bonde, and fall with them that are slayne. And in the, viii. chapter of Amos we do find this terrible sayinge. The ende is come vppon my people of Israel: I wyl no more geue my mind to come amongest thē, and the hingles of the temple doores shall make a krykynge sayth the lorde God, many shall die, and in euery place shalbe cast furth secretly. Heare this O ye, who do oppresse the poore, & do destroye the nedye on the lande sayinge, When wyll this month be past, that we maye sel our wares, & the Sabbote, that we maye hyde oure corne, that we maye make the bushell lesse and maye make the sicle greater, and that we may set vp false weyghts or balances to get the pore vnder vs with money, and the nedy also for shoes, and maye sel ẏ chaf of the corne, And accordyng herevnto Salomō in the. xi. chap. of hys prouerbes doth say. He that doth hide vp his corne shalbe accursed amongest ẏ people, but

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blessynge shalbe vpon the heade of them that doo sell. And of another specyall kynde of theste we doo reade in the, viii. of Josue, a terrible example howe one Achan (whyche had contrarye to the commaundement of almyghtye God conueyed certayne thynges awaye at the destruction of Hierico) was stoned to deathe, and wyth al that euer he had burnt God commaundyng it so to be. Further in the. xxiii. of Exodus we reade of such as receyue brybes (a therby commyt theft) in thys maner. And thou shalte take no rewardes, for they doo blynde euen the wise and subuerte the wordes, or iudgementes of the iust. And in the, xvi, chapter of Deuteronomye, the lyke is wrytten. There is an other greuous kynde of theste, and that (the more is the pitie) cōmonly vsed, whych is called Symonye, takyng name of Symon Magus, who fyrst attempted with mony to purchase spirituall offyce or function (which eyther to sel or bye is dampnable) and was moste bitterlye reproued and accursed of the holye apostle S. Peter who sayde vnto hym. *Pecunia tua tecum sit in perditionem, quoniam donum dei existimasti pecunia possidere, non est tibi pars neq; sors in sermone isto.* That is to say. Thy monye be with the vnto perdition, because thou dydest thynke that the gyfte of God maye be obteyned wyth money. Thou hast no parte or felowshyppe in this worde. Nowe emongest other specyall kyndes of theste, none was euer more dredefullye

fullye punyshed in scrypture, than sacrilege (whych is theste, spoyle, and robberye committed in suche thynges, as are dedicated or geuen to the honor of GOD, specyally as are all churches, and all the ornamentes, plate, treasure, landes and goodes to the same belongynge) as appeareth in the fyfte of Danyell, by the example of kynge Balthasar, and in the seconde booke of the Machabies, and the thyrde chapiter, of Helyodorus, whoe goynge aboute the spoyle of the temple, of Hierusalem, for the threasoures sake of the same, sodenlye was throwen doune to the grounde, and beynge sore strycken wyth blyndenes, was caryed spechles also oute of the temple halfe deade .Whych kind of punyshment, yf it had bene vsed in Englande, soo ofte as sacriledge hath bene commytted, what a nũber shoulde there haue bene of them that shoulde haue bene punyshed. But the thynge beynge of that sorte that it hathe bene, and we not able to amende it, we wil yet here admonishe al men from henceforth, to make, & kepe theyr handes pure from al sacrilege And thus we make an ende of the declaration of this cõmaundement.

¶ The exposition or declaration of the nynthe commaundement which is.

Thou shalte not vtter or beare false Wytnesse agaynste thy neyghboure.

BEsydes the forsayde iniuryes, whyche often tymes be done to menes neyghboures, thys commaundement beynge the .v. of the seconde table, dothe admonyshe vs to auoyde and eschewe the doynge of an other greate and greuous iniurye towardes oure neyghboure, whyche is in bearyng false wytnes agaynst oure sayde neighbour. And in this matter, there is here in kept a verye good ordre For not onelye we are bounden to forbeare the hurtynge or endamage of our neyghebours body, the misusynge of hys wyfe, and wrongefull takynge awaye of hys goodes but also by the wyll, pleasure, and commaundement of almyghty GOD, we are bounden, not once to open oure mouthe. to dyffame, or mysreport oure neyghboure, or to beare vntrue wytnes or falselye to depose in anye matter agaynste oure sayde neyghboure.

And lyke as by thys commaundemente all euyll vse of the tungue, to the hurte of oure neighboures, is forbydden, soo in, and by the same commaundemente (by the ofte mentioned rule of contraryes) there is commaunded the good and charytable vse of the toungue, all maner of wayes, to the benefytte of oure neyghe-

neyghebours, as to be true and playne in our words with hym, and towardes hym, to be faythefull to hym in all couenauntes, bargaynes, and promyses. To testifye the truthe in all courtes, iudgementes, and other places, to reporte well of them that be absente, to gyue true and faythefull counsayle and exhortatyon to all goodnes, yea and to dysswade frome all euyll.

And here concernynge thys commaundemente we haue moofte iuste cause to lament, and to be sory for ỳ malyce and euyll disposition that in these oure dayes raygnethe bothe in men, and womẽ, whose tounges are so venymous and wycked, in sclaunderyng lying backbytynge, and mysreportynge, as the lyke thereof hathe not bene harde sence the begynnynne of the world, in whome truely that saying of S. James in the thyrde chapyter of his epystle maye and doth take place. *Omnes natura bestiarum, uoluerum, & serpentium, et cetorũ, domantur et domita sunt a natura humana, linguam autem nullus hominum domare potest, inquietum malum, plenum ueneno mortifico.* That is to saye, **All kynde of beastes, byrdes, serpentes, and fyche of the sea, are tamed and haue bene made tame by man, but the tounge, no man canne tame, it is an inquyet or vnrulye euyll full of dedelye poysen.**

And so to the intente that suche personnes maye hereafter (yf they wyll not for Loue of Uertue and Charytyes sake, yet at the leaste for the feare of punyshmente at GODDES hande) refrayne

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and forbeare ſuche theyr dampnable, aud wycked ſpekyng we wyll recyte here bothe in generall, and alſo in ſpecyall, ſundrye the offenders of thys commaunde ment, and alſo the punyſhmente hangynge therefore ouer theyr heades. And fyrſte in generaltye we wyll brynge in the. xiii. of the Prouerbes where it is thus wrytten. *Qui cuſtodit eos ſuum, cuſtodit animam ſuam qui autem incon ſideratus eſt ad loquendum ſentiet mala.* That is to ſaye. He that kepeth his mouthe, kepeth hys ſoule, and he that is vnaduiſedly or raſche to ſpeake, ſhall feele hurtes or euyles. And in the thyrde chapter of the fyrſt epyſtle of S. Peter, it is wrytten thus. He that dothe loue lyfe, and to ſee good dayes, let hym refrayne hys tongue from euil and his lyppes, that they doo not ſpeake deceyte. Alſo in the. xiii. chappter of the Prouerbes, the wyſe Salomon wryteth in thys maner. For the fautes of the lyppes, deſtructyon or ruyne draweth nere vnto the euyll man. Moreouer in the, xviii, chappter of the ſame boke, is thys ſainge. Lyfe and death lyethe in the tougue, and they that loue it ſhall eate the fruytes of it. And in the xxvi, chappter of the ſayde Prouerbes Salomon ſayth thus. A ſlypper toungue worketh ruynes or deſtructyons. And to ſpeake ſomewhat more in particuler of tranſgreſſoures of thys commaundemente, you ſhall fyrſte note, that ſomme of them doo beare falſe wytneſſe in open iudgemente, and of the

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the wyse Salomon in the.xix. chapter of the prouerbes, doth speake thus, *Testis falsus, non erit impunitus.* That is to saye. A false Witnes shall not be vnpunished. And yet moze terribly he sayth in the.xxj. chapter folowyng, *Testis mendax peribit,* that is to saye. A lying Wytnesse shall perysche. And further in the.xxv. chapter of the same booke, it is wzytten in thys wyse. *Iaculum et gladius, & sagitta acuta, homo qui loquitur contra proximum suum falsum testimonium.* That is to say: A darte, and sWoozd, and a sharpe aroWe, is that man that speaketh against his neyghboure false Witnesse. Howe heynous an offence this is, appeareth in the xiij. Chapyter of Danyell, where the two false wytnesses (who wyckedly deposed agaynst the Godly Susanna) were both myraculously detected, and also of the people presently stoned to death. And no maruaile though both thei and al other bearers of false wytnes be, by authozitye of scripture, punished in such greuous sozt, seing that euery one so offendyng, in bearynge false wytnesse, doth trespas agaynst thzee sundzye persones. Fyzst agaynste almyghtye God, whose presence the false wytnesse bearer doth contempne. Secondlye agaynste the iudge, whome by lyinge he doothe deceaue. Thyzdly agaynst the innocent party, whom by hys false wytnes bearynge, he dothe hynder and hurte.

An other sozte, and speciall kynde of transgressoures agaynst this nynth commaundemēt is, whē a man doth maliciously, backebyte, oz sclaunder his neygh-

his neyghboure, thoughe it be not in iudgemeut, of whych sorte and kinde of trãsgressours, the prophet in his. 100. Psalme doth say thus. **Who that doth secretely backebite his neighboure, hym do I persecute.** And in the. 24. of the Prouerbes it is sayde thus. *Abominatio hominum detractor.* That is to saye, **A detractor or backebiter, is abhommatiõ amongest men.** And in the fyrst Chapter of ỹ boke of wysedome it is wrytten. *A detractione parcite linguæ.* That is to saye, **Keepe youre tounge from backebityng.** And Saynte Paul in the fyrst chapyter of his epistle to the Galathians doth say thus **If ye bite & deuoure one another, take heede leaste ye be consumed one of another.**

Besydes the forsayd special sortes of transgressors agaynst this commaundement, there are other also and amongst them secret tale bearers, and sowers of dissention betwene man and man, by theyr pryuy malitiouse whisperinges, of whom the wyse Salomon doth notably speake in the. xxvj. chapter of the Prouers sayinge. *Cum defecerint lingua extinguetur ignis, & Subtracto susurrone iurgia conquiescunt.* That is to saye. **Whan Woodde Wanteth, the fyre Wyll goo out, and the talebearer or Whisperer beynge taken aWay, strifes or dissentions shal cease,** and by and by after, the sayd Salomon dothe saye. **The Wordes of the talebearer, or Whysperer seme symple, but they pearce euẽ to the hart roote**

roote. And in the xxi. chapter of Ecclesiasticus, it is wrytten thus. The talebearer shall defyle hys soule, and shall be odious in al hys doinges. Moreouer in the xxviij. chap. of the same boke ther is thys saying. *Susurro, & bilinguis maledictus, multos enim turbauit pacem habentes.* That is to saye. A talebearer, or whisperer, & a double tonged person is accursed, for he hath troubled, or sette at strife, many, that before were in peace, or friendshyp. And to conclude touchyng thys commaundement, you shal note three or four places more of scripture, for your further edifiyng in thys behalfe. Fyrste in the. xvj. of the prouerbs Salomon doth say. He that kepeth hys mouth and his tounge, kepeth hys soule from trouble. Secondly oure sauiour Christ in the twelueth of Mathew doth say. I say vnto you, that men shal giue account in the day of iudgemēt, for euery idle word which they do speake. Thyrdly in the sayd. xij. chap. it is written. *Ex uerbis tuis iustificabis, et ex uerbis tuis condemnaberis* That is to say. Of thy wordes thou shalt be iustified, & of thi words thou shalbe condemned Forthly & lyually ye shal note, ỹ in the. xx. of the Apocalipse it is written of al liers thus, *Pars illorū erit in stagno ardenti igni et sulphure quod est mors secūda.* That is to saye. Their part shalbe in ỹ lake or pole that doth burne wyth fyre and brimstone, whyche is the second death.

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¶ Therposition or declaration of the tenthe commaundement whych is.

Thou shalt not couet thy neyghboures house, nor desyre thy neyghbours wyfe, nor his seruaunt, nor hys mayden, nor hys ore, nor his asse, nor any thyng that is his.



For the better vnderstādyng of this tenth and last commaundement, ye shall note, that as the fist commaūdement (which is the fyrst of the secōd table) vnder ỳ names of father and mother are vnderstanded al superiours, and as in the syxt cōmaundement, vnder the name of kyllyng, is vnderstanded al wrath and reuengyng, and as in the seuenthe cōmaundement vnder the name of adulterye is vnderstand all vnchaste lyuyng, and as in the eyght cōmaundement, vnder the name of theft is vnderstand al deceytfull dealyng with our neyghboures, and fynallye as in the ninth commaundement, vnder the name of false wytnesse, is vnderstand all mysuse, and vntrue vse of our tounge. So in thys tenth and last cōmaūdement vnder the name of desyring of another mans wyfe, seruaunt and goodes, is vnderstande al maner of euyll, and vnlawful desyre of any thing, Yea and as in thys precept all euyll desyres are forbydden, euen so in the same are implyed and commaū-

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ded al good desyres, and the perfecte obedient of our heartes vnto Godes wyll in all poyntes, whyche although we shall not fullye and absolutelye, attayne vnto, whyle we be in thys lyfe, yet thys commaundemente doth bynde vs to enforce and endeuour our selfe therevnto by contynuall fyghtynge and resystynge agaynst concupyscence & euyll lustes or desyres forasmuche as by them man is contynuallye tempted to euyll dedes and vitiouse lyuynge, as wytnesseth Saynte James in the fyrste chapyter of hys epystle where he sayeth thus. *Nemo cum tentatur, dicat quoniam a deo tentatur deus enim intentator malorum est, ipse autem neminem tentat. Vnusquisque uero tentatur, a concupiscentia sua abstractus et illectus, de inde concupiscentia cum conceperit peccatum.* That is to saye. **Let no man saye When he is tempted to euyl that he is tempted of God, for god temptethe not to euyll, neither temptethe he anye man, but euerye man is tempted, drawne, and allured of hys owne concupyscence. Than when concupyscence hath conceyued, it bringeth furth synne.** Thys concupyscence (whereof the apostle Saynte James doth speake (whyche is a motion, styrrynge, prouokynge, or alluryng of man to synne) is rooted in man from his infancye and contynuallye doth remayne in hym, more or lesse (duryng the hole state of hys mortall lyfe) be he neuer soo perfyte, and yet is no synne, soo longe as he dothe not delyte therein, and consente therevnto. And therfore it is wrytten in the seuententh chap. of Ecclesiasticus,

in thys maner. *Post concupiſcentias tuas non eas*, That is to ſay. Doo thou not goe after thy concupyſcences, And in the ſame chapyter it foloweth. *Si præſtes animæ tuæ concupiſcentias eius, faciet te in gaudium inimicis tuis*, That is to ſay. If thou perfourme or fulfyll to thy ſoule, her concupyſcences, or luſtes, ſhe wil make the to be a reioyſynge ſtocke to thy enemyes. So that though we doo fele in oure ſelues a motyon or ſuggeſtion to ſynne, eyther by euyll thoughtes, remembraunce, ſighte, hearynge, ſmellynge, taſtynge, and touchynge, or by anye euyll counſayles, geuen vn to vs by our enemye, or anye other, yea and thoughe we begynne to haue ſome pleaſure in the ſayde motion or ſuggeſtion, yet yf we doo incontinently refraine our wyll, ſo that it doo not conſente or graunte therevnto, we then not onelye doo not commyt any deadlye ſynne, but we pleaſe GOD, in ſoo reſyſtynge and ſuppreſſynge ſuche concupyſcence, and by thys maner of reſyſtinge, we ſhall alſo put to flyghte oure enemye the deuyll in his mooſte craftye or violente aſſaultes, agaynſte vs, accordynge to the comfortable encoragynge and promyſe of almyghtye GOD, declared by hys apoſtle Sayncte James, in the fourthe chapyter of hys Epyſtle, where it is wrytten. *Reſiſtite diabalo & fugiet a uobis, Appropinquate deo & appropinquabit uobis*. That is to ſaie. Reſyſte the deuyll, and he ſhall, or wyll flye from you, drawe you neare or approche to God, and he wyll approche vnto you.

And agreable herevnto ſaieth Saincte Paule

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in the vi. chapyter of his epystle to the Romaynes.
Let not synne reigne in youre mortall bodye, that you obeye the concupyscences thereof.
But here maye be moued a question, what shoulde be the cause that cõcupyscence beyng the mother, and nourysce of synne, shoulde remayne in a chrysten man or woman, after baptysme or penaunce, howe good howe holye, or perfyte, soeuer they be, seyng it seemeth to be an impediment to do the lawes of god perfectly and full sore to be agayne the wyll of good folke, who would fayne be quiet of it, and canne not, and therefore doo lament and mourne daylye for the contynuall encombraunce they haue by it, for aunswere to whyche question no doubte ye shall knowe that almyghtye God by hys ryghteous iudgemente and infinite wysedome doth permyte concupyscens to remayne in vs after Baptysme, and penaunce, not for oure euyll or hynderaunce, but for oure good and furderaunce, not to oure destructyon, but to be to vs an occasion of saluatiõ. **For none shalbe crowned in heauen with honor & glorye, except in this lyfe they gette the victory.** 2. ad Timoth. 2. and victorye they can not get excepte they fyght stoutly and manfullye, and no man doth fyghte but wyth his enemy. So yf there be no enemye there is no battayle, yf no battayle, no victory, yf no victory, no Crowne, for thys cause god hath permytted concupyscence to remayne in vs, that we throughe grace ouer comming the same, may obtayne the crowne of glory in heauẽ And ỹ you may. the better auoyde ỹ daunger of concupyscence (beynge alwayes so busye w̃ mẽ) we wil

here declare vnto you foure ſpecyall meanes greatly aydynge to the auoydynge of the ſayd daunger. The fyrſte is to vſe earneſte prayer, the ſecõd to forbeare al occaſions of ſynne, as to flye euyll companye, and to haue regarde to the vſe of our ſenſes, by whyche as by wyndowes deathe dothe enter into oure ſoule, accordyng to the ſayinge of Job, in his .xxxi. chapter.

pepegi fœdus cum oculis ut ne cogitarem quidem de uirgine.

That is to ſay. I haue made a couenaũte wyth myne eyen, that I woulde not once thynke of a Vyrgyn, The thirde is to tame our fleſhe and to kepe it vnder, and bryngeit vnto bondage, accordynge to the example of Sayncte Paule, declaringe in the .ix. chapter of hys fyrſte epyſtle to the Corynthyans where he ſayth of hym ſelfe thus. *Subigo corpus meum, & in ſeruitute redigo, ne cum alijs predicem, ipſe reprobus efficiar.*

That is to ſaye. I chaſtyſe or tame my bodye and bryngeit in ſubiection or bondage leaſte whyle I preache to other I my ſelfe become a caſte awaye, the fourthe is to auoyde Idleneſſe, for Idle perſones are full of luſtes and concupiſcence. And as it is wrytten in the, .xxxiii. chapter of Eccleſiaſticus, *Multam malitiam docuit ocioſitas.* that is to ſaye. Idlenes hath taught muche euyll. As maye well be exemplyfyed in Sodoma., of whyche it is wrytten in the .xvi chapter of Ezechiell. Beholde thys was the iniquitie of Sodom thy ſyſter pride, ſaturitie, or eatynge to the full, exceſſyue Wealthe and the ydlenes of her, and here

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doughteres, And here you shall note that when we aduyse you to flye euyll companye and Idlenes, wee implye therein that you shoulde alwayes haunte the companye of honeste and godlye personnes, and also euer to be entiuelye occuppyed in some vertuous exercyse or medytatyon. And by the waye we thynke this good to note agayne vnto you as concernynge concupyscence, that al be it not to haue it at all in thys lyfe, is a thynge to vs impossible, yet to consente vnto it, or by the grace of God to dissent from it, is a thynge wel possible vnto vs, And in dede to dissent from, or resiste concupyscence wee oughte to the vttermoste of oure power, and vsynge the specyall meanes before rehearsed or some of them, we by the grace of GOD shal be hable so to do. And to procede further concernynge the declaration of thys tenthe commaundemente ye shall knowe, that all they be trangressoures of thys commaundement who by delyberation and full consent, doo caste, or set theyr myndes, and hartes, to accomplyshe the concupyscence, and desyre whyche they haue to obteyne, and gette vnlawefullye an other mans wyfe, chylde. seruaunte, house, lande, cattell, or anye thynge that is theyr neighbours: Secondly also they doo transgresse thys commaundemente, who throughe enuy be sorye for theyr neyghboures welth & prosperitie, or be glade of theyr sorowe hynderaunce or aduersitie. Thirdely and fynallye all they doo transgresse and breake thys tenth commaundemente who do not sette theyr myndes and studyes to preserue, mayntayne and defende vnto theyr neygheboures. as muche as in them lyethe, theyr wyues, chyldren seruauntes.

seruauntes, houses, landes, goodes, and all that is theyr neyghboures. And thus endeth the tenne commaundementes wyth their expositions, whiche almighty God graunte that we may obserue and kepe, for then we shalbe sure to haue the kingedome of heauen and to liue eternally in ioy and felicitie.

Here nowe dothe folowe the prayer of oure Lord called the Pater noster, deuided into seuen petytions) beinge written in the vi. chapiter. of Saint Mathewe.

Oure father Whyche art in heauen, halowed be thy name.
Thy kyngdome come.
Thy Wyll be done in earth, as it is in heauen.
Geue vs this daye our daylye breade.
And forgyue vs our tresplasses, as We doo forgeue them that tresplasses agaynste vs.
And let vs not be led into temptatyon.
But deliuer vs from euyll, Amen.

¶ The preface to the prayer of oure lorde called the Pater noster.



Efore we shall enter vnto the special declaratiō of the persones conteined in the prayer of oure lorde called the **Pater noster**, we (callynge to oure remembraunce the godlye counsaile most nedeful to be folowed in thys behalfe, written in the .xviii. chapiter of Ecclesiasticus, in these wordes. **Before prayer prepare thy mynde,**) wyl (for your good instruction) declare fyrste of all vnto you in what sorte you oughte to prepare your myndes before you begynne to praye. Knowe ye therefore, that concernyng our dewe preparation vnto prayer, thre thynges are (amongest other (specyallye requysit on oure behalfe, the fyrste is **Fayth**, the seconde is **Hope**, and the thirde is **Charitie**, and as concerninge **Faith**, we shall vnderstande that forasmuche as **Prayer is an eleuation, or lyftynge vppe of the hearte to God, to aske of hym all suche thynges as be necessarye.** And to lifte vppe ones harte or minde is vnfrutefull and vnpossyble wythoute

oute faythe, accordynge to the sayinge of Saynete Paule who in the tenthe chappter to the Romaynes wryteth thus, HOWe shall they inuocate or call vpon hym, in Whome they haue not beleued. Therefore aboue all thynges faythe, yea and stronge fayth muste be in vs, when soeuer we doo goo aboute to praye, for faythe, teacheth vs, two thynges, the one to knowe oure owne infirmitie, and miserable estate both in bodye and soule, the other to knowe the maiestye of God hys almyghtye power, and good wyll towardes vs. And of faythe wyth the greate vertue thereof in prayer, our sauyoure Chryste speaketh in the xxi. of Saynt Mathewe saying. *Omnia quecunque petieris in oratione, credentis, accipietis.* that is to saye. All thynges Whatsoeuer you aske in prayer, beleuyng or hauyng faythe, you shall receyue them.

And as concernynge HOpe, Saynte James in the fyrste chapter of hys epystle wryteth thereof sayinge thus. *Si quis autem uestrum indiget sapientia, postulet a deo qui dat omnibus affluenter, & non improperat & dabitur ei, postulet autem in fide nihil hesitans, quienim hesitat similis est fluctui maris qui a uento mouetur, circumfertur, non ergo existimet homo ille quod aliquid accipiet a domino,* That is to saye. If anye of you haue nede of Wysedome, lette hym aske of God (Whoo giueth to all haboundauntly, and dothe caste no man in the teth, & it shalbe giuen vnto him But let him aske in faith, nothing doutinge for he ỹ douteth, is lyke vnto ỹ Waue of ỹ sea,

which is moued & tossed of the Wynde. There fore lette not that man thynke that he shalbe ceaue anye thinge at Goddes handes.

The propertye of hope, in prayer, is to cause a mā pacientlye, wyth longe sufferaunce, to abyde the wyll & pleasure of God in the obteynyng, & perfouamaunce of hys request, and prayer. For we maye not prescribe to God, anye determinate, or specyall tyme to accomplyshe oure prayer, but we muste commytte vnto hys holye wyll, bothe the maner howe, and the tyme whē to helpe vs. Accordynge as the prophete Dauid doth counsayle vs in his. xxvi. Psalme sayinge.

Expecta dominum, uiriliter age confortetur cor tuum, & sustine dominum, That is to say. Looke for oure Lorde or abyde the pleasure of hym, do thou manfully let thy harte be comforted, and pacientlye do thou susteyne oure Lorde. And of thys patience in hope and of hope in prayer, we haue a notable example in the seuenth and, viii. chapiters of the boke called Judyth, where it is wrytten, howe that a certayne towne of Jewrye called Bethulia, was sore assaulted of the Assyryans, insomuche that the people of the sayd towne, dyspayryng of all ayde, and succor agaynste theyr enemyes, dyd ernestlye solicite and moue Ozias theyr cheife ruler, to render vppe the towne to the Assyrians, who than beseged them. And that the sayde Ozias dyd exhorte then the people to be quiet and patiente, and to abyde the mercy of GOD, durynge the space of fyue dayes, promising

them that after fyue dayes yf God dyd not succoure or ayde them agaynste theyr enemyes, he then would accordynge to theyr desyres, render vppe the towne, vpon whych aunswere of Ozias, the Godlye wydow Judyth mislikyng greately the same, dyd rebuke Ozias sharpely for that he woulde and did presume to appoynt God anye tyme, in whyche he shoulde delyuer them from the daunger that they were in, and howe also she sayde to Ozias and to other that were wyth hym in this maner. *Quod est hoc uerbum in quo consensit Ozias, ut tradat ciuitatem Assyris, si intra quinq; dies non uenerit nobis adiutorium? Et qui estis uos, qui tentatis dominum, Non est iste sermo qui misericordiam prouocet, sed potius qui iram excitet, et furorum accendat. posuistis uos tempus misericordiis domini, & in arbitrium uestrum, diem cõstituistis ei.* That is to saye. What thynge is thys Wherevnto Ozias hathe consented, that he Woulde deliuer the Citie to the Assyryans yf Within fyue dayes there come no succoure or ayde vnto you: And Who are you, that tempt our Lorde God: thys speach or sayinge is not such as maye prouoke the mercye of GOD but rather such as maye styrre vp hys anger, and kyndle his furye, haue you putte or sette at one of the miseration or mercye of oure lord, and haue appointed or prescrybed vnto hym a daye after your Wyll or pleasure:

Now concernynge Charytie, whyche is the thyrde thyng requyred in prayer, you shall vnderstande, that without it, no prayer canne be in anye wyse accepta-

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ble before the face of GOD, And therefore oure Sauyoure Chryste sayeth in the fyfte of Mathew in thys wyse. If thou offer thy gyft at the aultar and there dooeste remember that thy brother hathe anye thynge agaynste the, leaue thy gyfte there before the Aultar, and goo and be fyrste reconcyled to thy brother, and than come and offer thy gyfte. Thus you see howe that yf you wyl haue your prayer hard and accepted of almyghtye God you muste of necessitie be first prepared therevnto, by faythe, hope, and charitie. Moreouer in the scrpytures lefte for oure instruction, and edifienge, there are sondrye examples, teachynge vs that prayer, accompanyed with fastynge and almes dedes, is made thereby a greate deale the more acceptable in the syghte of almyghtye God as appearethe in the twelfth chapter of the boke called Thoby wher the aungell of God doth saye vnto Thoby thelder, as foloweth. *Bonus est oratio cum ieiunio & eleemosina magis q̃ thesauros auri recondere*, That is to say. Prayer wyth fastynge and almes dedes is good, rather then to heape vp threasures of Golde, Other examples also there are herein, as of Kynge Josaphat and the Jewes in the, ix. chappter of the seconde boke of Paralipomenon (of Judyth,) and the chyldren of Israel (in the iiii. chappter of Judyth,) of the Niniuities (in the thyrd chapiter of ỳ prophet Jonas) & of cornelius ỳ centurion in the. x chapiter of the actes of the apostles, but these are sufficiente. And to procede further Concernynge Prayer, ye shall note that when

(when we do praye) our intente, and the hole desire of oure harte ought to be ioyned alwaye with the praier of our mouthe, ells that prophoch, wrytten by the Prophete Esaye, in his. xxix. Chappter, (recyted also in the. xv, chappter of Mathew) may wel be verified on vs, whyche is. *Populis hic labis me honorat, cor autem eorum longe est a me.* That is to saye. **Thys people honourethe me with theyr lyppes, but theyr harte is farre from me.** And to drawe nere to oure purpose, and specyallye to speake of oure Lordes prayer, called the *Pater noster*, you shall vnderstande, that amongeste all the prayers, whyche a Chrysten man maye make to God, there is none soo worthy, and so excellent a praier as it is, For it was not made, and taughte vs by anye earthelye creature, no nor by anye aungel of heauen, but by the very sonne of God, our sauiour Jesus Chryste, who is the eternall wysedome of God the father, And the prayer is soo compendious and shorte that it maye easelye be learned, and borne in minde of all men, so that excuse of ignorauncc, or of not knowynge of it, or of omyttynge the frequente vse and sayynge of it, is cleane taken awaye from all personnes hauinge the vse of reason. And thoughe thys prayer be shorte in wordes, yet it is excedynge long, and profounde in sense, For in. vii petytyons comprysed in it it dothe conteyne all thynges that we canne desyre of GOD whether it be for the welthe of oure soule, or of oure bodye or otherwyse, and not onelye concernyng thys lyfe, but also concernynge the lyfe to come. And it dothe kepe the selfe same order whyche we oughte to kepe in all our desyres, and petytyons. For tyrste

and

and aboue all other thynges we ſhoulde deſyre that God be knowen, honoured, glorifyed, and magnifyed, bothe of vs, and alſo the people of the worlde. And that is it, whyche we do deſyre of GOD, in the fyrſte petition, ſaying. **Halowed be thy name,** Secondlye, we ſhoulde deſyre at Goddes handes, all thynges that are good, and that doo we in the three petitions next folowynge, for in the fyrſte of the three which is. **Let thy kyngedome come,** wee doo aſke eternall good thynges, in the ſeconde, whyche is **Let thy wyll be done in earthe as it is in heauen.** we doo aſke ſpiritual good thynges. And in the thyrde, whyche is, **Gyue vs thys day our dayly breade.** we doo aſke temporall good thynges, appertaynynge to oure bodelye ſuſtentation.

Thyrdelye as we oughte to deſyre God, to delyuer vs from all euyll, ſo doo we in the three laſt petitions, for in the fyrſte of them, whyche is. **Forgeue vs oure treſpaces, as We doo forgeue thē that treſpace agaynſte vs.** we doo deſyre God to deliuer vs from ſynne. and eternall death, whiche is the rewarde of ſynne, And in the ſeconde whych is. **And leade vs not into temptation.** we do deſyre to be deliuered from our ſpirituall enemyes, and in the laſte, whyche is. **But delyuer vs from euyll.** we doo deſyre (beſydes other thynges) that we maye be deliuered from euyls temporall, Wherefore this prayer of our Lord is ſo profounde, ſoo abundaunt and ſo pleyteous, that there is no prayer, whether it be wrytten in the olde tella-

testamente, or in the newe, but the summe and effecte thereof is conteyned in some of these seuen petitions. Wherefore we exhorte all people to saye thys prayer, ofte, distinctely, and deuoutlye, and well to note, the particuler declaration thereof, which here foloweth.

¶ Therposition or declaration of the fyrst petition of the Pater noster, which is.

Oure father Whyche art in heaueu, haloWed be thy name,

WE cannot comprehende in oure mynd the great goodnes of God towardes vs, in that he hath taughte vs here in the begynnynge of oure prayer, to cal hym **Our father.** Of truthe this was not vsed in the tyme of the olde testamente, amongeste the Iewes, for they lyued vnder the bondage of Moyses lawe, as seruauntes, and durste not call God theyr father, but LORD, whyche is a name of maiestie and power, but we Chrysten men are taught by oure Sauyoure Chryste himselfe, the author and maker of thys prayer, boldelye to call God oure father, whyche is a name of beneuolence, mercye, gentlenes, and great loue. And yf the holy patriarche Abraham (who was called the frend of god) dyd call GOD, hys Lorde, whan he made his praier vnto hym sayinge in the .xviii. of Genesys. **Shall I speake to my Lorde, seynge I am but duste and asshes.** Howe muche lesse durst we haue called

God

God our father, excepte that he had so taught vs and commaunded vs to doo. In whyche hys doynge, he hath gyuen vs ryght great cause to put our hole cõfidence in hym, and to loke and truste for all good, at his hande. But ye wyll percase aske, howe hathe almyghtye God made hym selfe to be oure father? Truly it is not by naturall generation, for after that sorte he onelye is father vnto Jesus Chryste, but he hathe made himselfe to be oure father, by adoptyng vs vnto hym, throughe fayth in Chryste Jesus, whych thyng he doth in the tyme of our baptysme, accordyng as it is wrytten in the fyrste of S. John, *Dedit eis potestatem filios dei fieri hijs qui credunt in nomine eius.* That is to saye, **He (Chryst) gaue vnto them power to be made the sonnes of God, to them who beleue in his name.** And in the .viii. to the Romaynes S. Paule sayeth: **Vou haue receiued the spyryte of Adoption, to be the sonnes of God, in Whych spirite We doo crye Abba father,** And in the fyfte to the Ephesians S. Paule sayeth, **Be ye followers of God as mooste dearelye beloued sonnes, and walke in loue as Chryst hath loued vs,** And in the fyft of Mathew, our sauiour Christ saieth. **Be ye perfit, as youre heauenlye father is perfit.** And here is to be noted a lesson, that as this worde father doth declare the greate beneuolence, mercy, and loue of GOD, towardes vs aswell in creatyon, as also in the redemption of man so it admonysheth vs agayne of oure duetye towardes hym, and howe wee be bounde to shewe agayne vnto hym our hole hart loue obe-

obedience, and redynes to fulfyll wyth all gladenes and humylytye all hys preceptes, and commaundementes. And therefore whosoeuer presumeth to come to God with thys prayer, and to call hym father, and yet hathe not full intente, and purpose, to vse hym selfe in all thynges lyke a kynde, and an obedyente sonne, he commeth to hym as Judas came to Chryst, wyth a kysse, pretendynge to be hys frende and his seruaunte, in callynge hym mayster, and yet he was in dede a traytoure to hym, and a deadely enemye.

And for thys consideration euerye chrysten man that intendeth to make this prayer, oughte inwardly and throughlye, to searche and examyne hym selfe, and yf he fynde in hymselfe, anye notable cryme for the whiche he ought to be ashamed to call GOD, hys father let hym accuse hym selfe therefore to God, and recognyse hys vnworthynes, saying as the prodygal sonne sayde, father I haue offended the, I am not worthye to be called thy sonne. And wyth due repentaunce firme purpose, and intente, to amende hys naughtye lyfe, let hym lyfte vppe hys harte to God, and callinge for hys grace of reconciliation, let hym humblye say.

Oure father. &c.

Neyther is it without greate cause, that oure sauyour Chryste teachethe vs to saye. **Oure father,** and not **My father.** For thereby he geueth vs clerelye to vnderstande that as we our selues be the sõnes and chyldren of God, by adoptyon throughe faythe, so are all other Chrysten men and women the chyldren of GOD, by the same faythe, and therefore we

ought

ought to loue them all with perfecte loue and charitie, as brethren and ſyſters in God. Our heauenlye doctour in thys worde doth giue vs inſtruction of vnytie, concorde, and peace, and to praye to God for all chryſten people, knowne and vnknowne, foe and frende. And for that purpoſe and effect, he hath not lerned vs to ſaye: My father Which art in heauen but he hath taughte vs to ſaye: Our father Whiche arte in heauen, Lykewyſe we ſaye not gyue me thys daye my dayly breade, but Gyue vs this daye our daylye breade, nor We ſaye not forgyue me my ſynnes, and treſpaſſes, but forgyue vs our ſynnes and treſpaſſes. Lykewyſe we ſaye not delyuer me from euyll, but Delyuer vs from euyll. To ſignifye, that throughe fayth in Jeſu Chryſte, we are all the ſonnes of God: And therefore ſhould not the gentleman diſpyſe the yoman, nor the ryche the poore, Malachye, (Malach. 2) doth ſay: *Nunquid non pater unus omnium noſtrum? Nunquid non unus deus creauit nos? quare ergo unuſquiſq; noſtrum? deſpicit fratrem ſuum.* That is to ſaye: Haue not We all one father? hath not one God made vs all? Wherefore than doth euery one of vs diſpiſe hys brother?

The prayer in dede that the proude Phariſey made (Luke 18) was not acceptable vnto God, bycauſe he diſpiſed his neighboure, the publican, Let vs al therfore know our ſelues to be brethrē in God, & through

sayth equally to be his chyldren. And as concerning these wordes, **Whiche art in heauen**, we may not by them vnderstande, that God is conteyned, and included within the heauens, as the aungelles, and holy sainctes are, for (as Salomon sayth in the third booke of the kynges, and the. viii. chapiter) **The heauens of heauens doo not comprehend, or include him.** But in this respecte he is sayde to be in heauen, because he, by his almightye power, doth conteyne, kepe, holde vp, and maynteyne, al the heauens, and also all other creatures, whiche are enclosed, and shutte vnder the cope, or compasse of heauē, accordynge as S. Paule sayth (Collos. i.) *Omnia in ipso constant.* That is to saye, **All thynges in hym haue their beynge.** And therefore vnto God onelye we doo saye, **Whiche arte in heauen**, Bycause that God onely, as he hath made heauen, and al thynges vnder heanen, so he onelye is in all the heauens, and with his almyghtye power, conserueth, and kepeth them in all their beyng. And here must we note, that we maye not thynke, that God is so in heauen, that thereby he cannot be, or is not in earth also, as shall please hym selfe. For truelye he is in all places, by his essence, by hys presence, and by hys power, accordynge as he sayth (Hieremye. xxiii.) *Nonne cœlum & terram ego impleo?* That is to saye: **Doo not I fyll heauen and earth?** And he is sayde specially to be in heauen, forasmuche as in heauen, he is manyfeste, and sheweth his Godheade, his dyuine maiestye,

power

power, glorye, ioye, and blyſſe eternall, whiche he hath promyſed to gyue, as a rewarde, to all ſuche as doo perſeuer in his fayth, and obedience, accordinge as he ſayth (Math. v.) *Merces uestra, multa eſt in cœlis*, That is to saye: **Youre reWarde is greate in heauen.** And here do you marke, that theſe wordes, **Which arte in heauen**, are ſo placed, and ſet forth, to ſtyrre vp our hartes to GOD, and to cauſe in vs an inward deſyre, and a greate care, and ſtudye, to come to the place where oure heauenlye father is: yea, and much to couet his ſyghte and preſence. For lyke as a louynge chylde is euer deſirous to be where his father is, euen ſo oughte we euer deſyre to be wyth oure heauenlye father, and to endeuour oure ſelues, that our conuerſation be all withdrawen from ỳ worlde, the fleſh, and the deuyl, and be ſet vpon heauen, and heauenlye thynges, (as S. Paul teacheth, Phil. iii) And therefore we ſhoulde continuallye wayle, and lament, becauſe we be not with oure heauenlye father, ſayinge with the propet. Pſal. cxix. **Woful am I, that my dWellynge vpon the earth, is ſoo muche prolonged.** And by theſe woordes ſhoulde there be engendred in vs, a ſtronge hope, of eternall glorye. And howe can we fayle thereof, yf we wyll, ſeynge oure heauenlye father hath both the wyll, and alſo the power to perfourme it? His wyll we clearelye vnderſtande, inaſmuche as he made hym ſelfe to be oure father: his power is well knowen, for that he is a GOD of power, and glorye, the maker, and preſeruer of Heauen, Earthe, and of

all that in them is. And here shall you further note ỹ these wordes. **Our father Which art in heauen,** are put lyke a prologue before all the seuen petitiõs, (yea and euery one of thẽ may haue prefixed, before them the same prologe) declaryng playnely, that no man can saye thys prayer truely, and duelye, to the pleasure of God, and his owne meryte, excepte he haue fayth, hope and Charitie, for without faythe, no man can saye truly, **O father,** and without charitie to hys neyghbour, no man can saye truely and meritoriously **Our father,** and withoute hope, no man can say truely, **which arte in heauen, doo thou remyt vs our sinnes.** And in these wordes **Halowed be thy name,** it is to be noted, that by the name of God, is vnderstande God hymselfe, the power of God, the might, the maiestie, the glory, the wysedome, the prouydence, the mercy, and goodnes of God, and all such other good thynges, as in scripture be attribute vnto God. And this name is halowed, whan it is prayse, glorified, sette furth, honored, and magnyfyed of vs bothe in worde and dede.

And where, in thys petition we praye that hys name maye be hallowed, it is not to be taken or thought, that thys name of God, whiche in it selfe is euermore most holy, most glorious, most merueilouse and full of maiestie, can be eyther aduanced or dymynished by vs, or any thynge that we can doo: but we desyre here, that thys most holy name maye (accordyng as it is in it selfe most holy) be so taken,

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vſed honoured, and hallowed of vs, and of all others alſwell heathen as chriſtened, like as on the contrary parte, thys name is ſayd to be polluted, and defyled, when we doo, eyther in worde, or in dede, contumelyouſlye, and contemptuouſlye, or otherwyſe, dyſhonor the ſame. We deſyre therefore in thys petition, that all falſe faythe, by the whiche men eyther myſtruſt God, or put theyr confidence in any other thing more than in hym, maye be diſtroied. And that all witchcraftes and falſe charmes and coniuratiõs, by the whiche Sathan, and other creatures, be inchaunted, maye ceaſe, and gyue place, to Gods holy name: and ſo lykewyſe, that all hereſies, and falſe doctrynes, may vanyſhe awaye, ſo that Gods holy worde maye be truly interpreted, and purely taught and ſet fourth, vnto all the world, and that all infydels may receyue the ſame, and be conuerted to the ryght catholyke fayth, whereby all diſceyt, hipocryſye, and counterfayting of truth, of rightouſneſſe, or of holynes maye clerely be extincted.

Furthermore, we doo beſech, and praye God here, ỹ his name maye be hallowed, ſo that no man ſhould ſwere in vayne by it, or otherwyſe abuſe the ſame, to lye or deceyue his neighboure. And generallye that none ſhould fall into pryde, or ambition, into deſyre of worldely glory, and fame, into enuye, malyce, couetouſnes, adultery, gluttony, ſlouth, backebytyng, ſclaunderyng of hys neighbours, ne into anye other euill, or wicked thoughtes, and dedes, whereby the name of God may be diſhonored, and blaſphemed, In thys prayer alſo we doo requyre God to graunt

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vs, that in all peryls, and daungers, we runne vnto hym, as vnto our onely refuge, and call vpon his holye name, and that in our good woordes, and woorkes, we maye please, and magnifie hym, and be by hym preserued, from the mooste damnable synne of vnkyndnes, towardes him. And also that we, who doo all readye professe the vyght fayth, maye styll cõtinue therein, and maye doo, and expresse the same, aswell in our outwarde conuersation, as in confessyng it with oure mouthe, so that by oure good lyfe, and oure good woorkes, all other maye be moued to good, and that by oure euyll woorkes, and synnes, no man maye take occasion, to sclaunder the name, or diminishe the lawde, and prayse of GOD, but that all oure woorkes and doynges, maye redounde, to the honor, prayse, and glorye of Goddes name.

The exposition or declaration of the second petition which is.

Thy kyngdome come.

THis seconde petition, verye orderlye, doth followe vpon the first, for as in the first we doo aske of God our eternall father, that his glorioule name maye be knowen throughout all the worlde, and be of all people, (whether they be turkes, Jues, or heathen) loued, magnified, and glorified alwayes, aswell as it is of vs, Chrysten men which is a thyng apperteyning to the dewe honor and glory, of God and which we ought of duety fyrst, and pryncipally to desyre, So in this second petition we aske of God our heauenly father that he wyll vouchsafe to bryng vs to hys eternall kingdome, euermore to be with hym, and participante of hys euerlastyng glorye, and heauenly enheritance, with Chryst Jesu our Sauiour (which is a thing of all other that man may wyshe to his owne selfe, ẏ cheif & most greatest) And for declaration of thys seconde petition, you shall vnderstand, ẏ there are two kyngdomes, the one contrary to the other, it is to wytte, the kyngdome of god, and the kyngedome of the Deuyll. For as concernyng worldelye kyngdomes and dominions, they, yf they be wel gouerned, and guyded by order of Justyce, doo perteyne to the kyngdome of God. as Saynt Paule testifieth in the. xiii. chapiter to the Romaynes, And if they be misordered, through want of iustice & vsing

of Tyrannye,

Tyranny, they doo pertayne to the kyngdome of the deuyll. Nowe concernyng the kyngedome of God it is of two sortes, it is to wytte, the kyngdome of grace in thys worlde, and the kyngdome of glory in the world to come: And of the kyngdome of grace, S. Paule doth speake in the .xiiii. to the Romaynes in thys wyse. *Regnum dei est iustitia, et pax, & gaudium in spiritu sancto. Qui enim in hoc seruit Christo placet deo, et probatus est hominibus.* That is to saye: **The kingdome of God is iustyce, and peace, and ioy in the holy goste, for he that in thys serueth Christe, pleaseth God, and is allowed with men.** Lykewyse ỹ sayd Saynt Paule speakynge of thys kingdome of grace, doth in the fyrste chapiter of his epistle to the Collossenses, say thus. **He hath translated, or caried vs, from the power or kingedome of darkenes, into the kyngdome of hys derely beloued sonne, in whome we haue redemption, and remission of synnes.** And moreouer we doo reade in the fifte of the Apocalipse after this maner. *Fecisti nos deo nostro regnum,* That is to say: **Thou hast made vs a kingdome vnto oure God.** For doutles so longe as we remayne in grace, God doth raigne in vs, as in a spirituall kyngdome, and we as his faythfull people, doo obeye hym therein. And as concernynge the kingdome of glorye in the world to come, you shall vnderstand that oure Sauiour in hys second comming, which shalbe at dões day, shal giue entrance ỹ perpetual possessiõ therof, to his elect: whẽ he shal saye vnto thẽ (as it is written)

Come ye the blyssed of my father, doo you possesse the kyngdome prepared for you, before the creation, or beginninge of the World. Nowe concernynge the kyngedome of the Deuyll, which is cleane contrary to the kyngedome of god, that in dede is a dominion, or rule, and soueraynties, whiche the deuyl hathe in the heartes of the wycked men and women, who accordyng to hys pernicious wyl and entycynges, doo transgresse the commaundementes of god, and doo make theym selfe bonde, and thrall to synne, wyllyngly consentyng to the deuyls tentations: and drawen thereby to hys seruice, and holden also therin, by concupiscence of the flesh, by concupiscence of the eye, and by pryde of life. And of this kyngedome of the deuyll, S. Paule, Ephe. ii. doth speake, sayinge. **He** (God the father) **hath reuyued you all at ones, When you Were deade thorough your trespasses Wherin, in tymes past, you dyd Walke, accordyng to the course of thys Worlde, after the prynce of the kyngedome, or power of thys ayre, the spirit Which now Worketh vpon the children of vnbeleif.** Accordynge whereunto our sauioure also, John. xii. doeth call the deuyll the prynce of thys worlde, that is to saye, of all euyll and wycked people, lyuynge in the worlde. And in the. xli. chapter of Job, the deuyll is called the kyng of all proude men.

And for asmuch as it is not in oure power to delyuer oure selues from the tyranye of the Deuyll, but

onelye by Godes helpe (**For our perdition and vndoing is of our selues, but our helpe and saluation is of God.** as sayth the prophete Osee cap.13.) therefore is it very necessary for all true chrysten people, to make this petition, incessantly vnto our heauenly father, and to beseche him, according to this doctrine of Chryst, that by hys grace, & helpe we may escape the dominion and power of the Deuyll, and that we maye be made subiecte vnto hys heauenly kyngdome. Therfore in this petition we desyre God to gyue vs afore all thinges, true, and constant fayth in hym, and in his sonne Jesu Chryst and in the holy Ghoste, with pure loue, and charitie towardes hym, and all men: to kepe vs also from infidelitie, desperation, and malyce, whiche mighte be the cause of our destruction: and to deliuer vs from dissensions, couetousnes, lechery, and euyll desyres and lustes of synne, and so the vertue of his kingdõe to come, to reigne within vs, that all our hart, mind and wyttes, withall our strength in warde and outwarde, may be ordered and directed to serue god, to obserue his commaundementes, and hys wyll, & not to serue our selfe, the fleshe, the worlde, or the Deuyll.

We desyre also that this kingdome, ones in vs begunne, maye be dayly encreased, and go forwarde, more and more, so that all subtyll and secrete hate, or slouth, whiche we haue to goodnes, be not suffred to rule so in vs that it shal cause vs to looke back againe and to fall into synne, but that we maye haue a sta-

ble,

ble purpose and strengthe, not onelye to begynne the lyfe of innocency, but also to procede ernestlye furthe in it, and to performe accordynge to the sayinge of Saynt Paule (Collosse. i.) where he praieth that we maye walke worthelye pleasynge god in all thynges beyng fruitful in all good workes, & growynge and increasyng in the knowledge of god. Also (Eph. iiii.) he doth saye. **Worke and doo the truth in charite, and increase and goo forward in Christ.** Therefore in thys prayer desyrynge the kyngedome of god to come, we requyre also, that we beynge alredy receiued and entred into the kyngdom of grace and mercye of god, maye so contynue and perseuer therin, that after this life we may come to the kyngdome of glory, whych endureth for euer: and thys is that great and feruent desyre, wherwyth good men beyng mortyfyed from wordly affections, haue bene and be alwayes kyndled and enflamed, as appeareth by Sayncte Paule, when he sayde (Philip.) **I woulde be losed from this body and be w Chryst.** and he sayth (Rom. eyght) **We that haue receyued the first frutes of the spyryte, doo wayle and mourne, in our selues, wishig and lokyng to be delyuered from the mortalitie and miseries of thys body, into the glory of the children of God**

✠ The exposition or declaration of the thyrde petition, whiche is.

Thy wyl be done in earth, as it is in heauen.



After that in the seconde petition we do aske of God oure eternall father, that hys kyngedome of grace, maye come vnto vs in thys worlde, & that we may finallye come to hys eternal kyngdome in heauen (whyche is the hyghest degre of mans felicitye) there doth by ryght order folowe thys thyrde petition, wherein we doo aske of God our eternall father, that hys wyll maye be fulfylled here in earthe, by the fulfyllynge, and kepynge of hys commaundementes, whiche is the best and mooste perfecte meanes, to procure vnto vs, the foresayde highe degre of our filicitie. And for the better and playner vnderstandynge of thys thyrde petition, you shall note that by disobedience, and synne of our fyrst father Adam, we be, as of our nature onlye, wythout the grace of God, vnhable to fulfyl the wyll, and preceptes of God, and so are enclyned to loue our selues, and oure owne wylles, that we can not hartly loue, neyther god, nor man, as we oughte to doo. And therfore (we beynge once chrysten men) it is requysyte for vs to praye, that lyke as the holye aungelles and sayncles in heauen (in whome god reygneth perfectlye, and holye) doo neuer cease, ne shall cease, to glorifye hym, to prayse hym, and

to

to fulfyll hys wyll and pleasure in all thynges, and that moste readyly and gladly, wythout any maner of grudgynge, or resystyng therunto, knowyng certaynely and clearely, that hys wyl is alway the best: euen so that we the chyldren of God in earthe, maye dayly and contynually prayse God, and by our holye conuersation in good workes, and good lyfe, honor and glorifye hym, and that we maye from tyme to tyme so mortyfye oure owne naturall corrupte and synnefull appetyte, and wyll, that we maye be euer redy lyke louyng children, humbly, lowely, and obediently, to approue, allowe, and accomplyshe the wil of God oure father in all thynges, and to submytte our selues wyth all oure hearte vnto the same, and to acknowledge that whatsoeuer is the wyll of God, the same is moste perfect, moste iuste, most holy, and mooste expediente for the health and wealth of oure soules, we (I say) ought also for these thiges to pray.

Wherfore in thys petition also, we desyre of God true and stable patience, when oure wyll is letted or broken. And that whan anye man speaketh or doeth contrarye to our wyl: yet therfore we be not oute of pacyence, neyther curse, or murmure, or seke vengeaunce agaynste our aduersaryes, or them whych let oure wyll, but that we maye saye well of them, and doe well to them. We pray also that by goddes grace we may gladlye suffer all diseases pouerty, dispysynges, persecutions, and aduersities, knowynge that it is the wyll of God, that we shoulde crucyfye, and mortifye our wylles. And when any such aduersitie chaunceth vnto vs, to attribute al vnto the wil or sufferaunce

ſeraunce of God, and geue hym thankes therefore, who doth order all ſuch thynges for oure weale and benefyt, eyther for the exercyſe and the tryall of the good to make them ſtronger in goodnes and vertue or elles for the chaſtyſement and amendement of the euyll, to ſuppreſſe theyr euyll motions and deſyres.

And alſo we praye that whanſoeuer it ſhall pleaſe god to call vs out of thys tranſytorye lyfe, we maye be wyllyng to dye, and that conformyng our wyll to the wyll of god, we maye take our deathe gladlye: ſo that by feare, or infyrmitye, we be not made dyſobedyent vnto hym.

We deſyre furthermore, that all oure membres, eyes, tonge, hart, handes, and feete, be not ſuffered to followe the deſyres of the fleſhe, but that all maye be vſed to the wyll and pleaſure of god: and that malycyouſlye we reioyſe not in theyr troubles, whyche haue reſiſted our wyll, or haue hurte vs, not that we be enuyouſly ſory, when that they proſper and haue welfare, but that we maye be contented and pleaſed, wyth all thynge that is gods wyll.

The explicion or declaration of the fourth petition, whiche is.

Gyue vs thys daye our dayly breade.



After that in the three former petitiõs we are orderly taught, first to desire & pray for such thinges, as doo cõcerne God, to glorify, & hallow his name. Secondly to desyre and pray for the cheife and principall blysse that man maye haue, whiche is the kyngedome of God. And Thirdly to desyre & pray for suche cheife meanes, by whiche that heauenly blysse is obteyned, that is to saye by the fulfyllyng here in earth of gods wyll and pleasure. Now next and fourthly we are here taught to desyre of God, thinges that be necessarye for the food and sustenaunce both of our body & also of oure soule, so longe as we shall here lyue vpon the earthe. And fyrst as touchynge the sustenance of the bodye you shall note fyue thinges in this petition. The first is that our lorde teacheth vs in this petition, not to aske any superfluouse thing of pleasure, and vayne delite, but onely things necessary, & sufficiẽt, & therefore he biddeth vs aske onely bread: wherein is not ment superfluouse, great substaũce, or habundaunce of things aboue our state & cõditiõ, but suche thinges onely as be necessary for euery man in his degree, & it shuld be one ordinary & dayly maner of sustenaũce fode, & trade of liuig, & nether inordinat nor excessiue

And

And therefore yf we Chrysten men haue meate and drynke and cloth, that is to say: thynges suffycyente, let vs holde our selues content: for they that set there myndes on ryches, and wyll haue superfluites more than nedeth, or is expedyent to there vocatyon, they fall into daungerouse temptatyons, and into snares of the deuyll, and into many vnprofytable and noysome desyres, which drowne men into perdition and euerlastynge damnation: for the spryng and roote of all euyls, is suche superfluouse desyre. The wyseman also makyng hys petition to our lorde. Prouerb. 30. sayth. **Gyue me neyther pouertye nor excesse, but onely thynges suffycient for my lyuynge lest that hauynge to much, I be prouoked to denye God, and to forget Who is the Lorde, and on the otherside, lest that by pouertye cõ strayned, I fall into theefte and forsWere the name of my God.**

whereby is declared that we shuld desyre onelye thynges necessarie, signyfied here by breade, and refuse and renounce superfluities vnprofytable, daungerous, and noysome.

The second thyng to be consydered in this petition is, that we doo desyre and praye, not absolutelye for breade, but we doo desyre and praye for. **Oure breade.** by whyche wordes appeareth, that, that breade onelye is ours, which we doo get, by true iust honest and lawefull meanes, for if we doo get ought by

by deceyte, fraude, crafte, or any vnlawful or vniuſt wayes, that is in no wyſe ours, but other mens. So that in this word Our, is moſt euidentlye implyed and conteyned a great reproche to al thoſe perſons, which eate not there owne bread, but deuoure other mens breade: of whyche ſorte, be al thoſe that lyue of theft, robbery, rauyne and ſpoyles, extorcion, or craft and deceyte. They alſo are of thys ſort who neyther doo labour with their handes, nor otherwyſe apply theyr ſtudy, their induſtry or diligẽce to ſome thinge whiche may be good and profytable to the common wealthe, and to the honoure of God but doo lyue in eaſe, reſt, ydlenes, and wanton pleaſure. They likewyſe are of thys ſorte, and worthy therfore to be reproued, who beyng in any roume, or vocation of authoritye or ſeruice, do not fully truely and faythfully fulfyl and performe the duetye of theyr vocation.

The third thing to be noted in this petitiõ touching our corporall ſuſtenaunce, is, that we muſte ſay vnto almyghtye God, Da, That is to ſaye: Geue thou, to the entent that we ſhould not thynke ẏ our meate drynke, cloth, or any other worldelye ſuſtenaunce is wonne or gotten onely by our owne induſtry, wyt, and laboure (thoughe we be bonde by the lawe of God, to labour and trauayle in our vocation, to the vttermoſt of our power, for the mayntenaũce & ſuſtenaunce of oure ſelues & al ours) but that when we haue played and done our part, yet we muſt firmely beleue that all thinges ſo commyng vnto vs, are geuen vs, by the liberal hands of almyghty God, who

doth fede bothe man and beaste: for our selfe, we can not bragge nor assure or promyse oure selues anye thyng, but whatsoeuer we haue, we haue it in dede at the hand of al myghtye God, as the prophet Dauid doth saye in his .cxxx. psalme. **All thynges doe Wayte or looke for at thy hande that thou shouldest geue them meate in tyme. And When thou doest geue vnto them, they shall gather. And When thou dost open thy hand, al thynges shalbe fylled Wyth goodnes and When thou dost tourne a Waye thy face, they shalbe in trouble or distresse.** And the same Prophette in the .cxliiii. psalme doeth saye. **The eyes of al thynges trust in thee (o lorde) and thou geuest them foode in deWe season: Thou doest open thy hande, and dost fyll euery lyuynge thynge With thy blessynge.** Nowe the fourth thynge herein too be considered, is the worde **Vs**, which noteth vnto vs that no man ought to sai in prayer. **Geue me my daily breade** but **Geue vs our dayly breade.** Beinge therby taught that what thynges soeuer, God doth giue or sende vnto vs, he gyueth them not to vs for oure owne pryuate commoditie and vse onely, but that we also, shoulde gyue to other, some parte or portion, and some fruite therof, especially to such as otherwaies by no menes possible can yerne or get theyr lyuynge. And therfore

all

all ſuche wycked people doo praye in vayne, who knowynge thys to be thē petition. **Geue vs thys day our dayly breade.** doo not only refuſe of that thing whych God hath ſent to them, to impart ſome what vnto the poore. But alſo wyl and doo, rather robbe and ſpoyle them, by fraude, deceyte, extorcion or otherwyſe, that they them ſelues maye encreaſe theyr pryuate wealth, not caryng howe vniuſtlye, or vngodlye they come to goddes, nor howe they kepe them, or ſpend them, and thys ſort of people almighty God abhorreth greatly. The fyrſt thyng here in to be conſidered is thys word, *Hodie*, That is to ſaye.

Thys daye, whereby is ment, partly the hole contynuaunce & time of mans lyfe, whych muſt be referred to the diſpoſition of almyghtye God, concerning his bodilye ſuſtenaunce, and partelye (yea and that moſt ſpecially) that we hauynge thynges ſufficiente for our preſent neceſſytye, ſhould not be ouer carefull for the tyme to come. Of whych thynge our ſauiour Chryſt in the. vi. of Mathe we doth ſpeake, ſayinge: **I ſay vnto you, be ye not carefull for youre lyuing What ye ſhall eate, ne for your bodye What clothes ye ſhal Weare, is not lyfe better then meate: and your body, better thē your clothing: looke vpon the byrdes of the ayre: they ſowe not, they reape not, they bring nothing in ỹ barne, & yet your heauenly father fedeth thē, are not you of more price thē thei:**

vpon the lylyes of the field, howe they growe they laboure not, they ſpynne not, and yet I tell you Salomon in all his glorye, was not ſo clothed as one of them. Nowe yf god ſo cloth that, which to day is graſſe of ỹ feild and to morowe is caſt into the fornace, how much more wyll he conſider you. O ye of litle fayth: Wherefore be you not carefull or penſiue, ſayinge What ſhal we eate, or What ſhall we drynke, or Where with all ſhall we be clothed: for all theſe thynges the heathen doo ſeke after. But your father, doth know that ye haue nede of all theſe thynges, Wherfore ſeke ye fyrſte for the kyngdome of god & the ryghtuouſnes thereof, and all theſe thinges ſhalbe gyuen or caſte vnto youe. Be ye not then careful for to morowe. For the morowe ſhall care for it ſelfe.

And ſecondlye as concerninge the ſuſtenaunce of the ſoule whyche alſo is ment and conteyned in thys petition, ye ſhall vnderſtand, that thys kynd of fode is of two ſortes. The one is that incomparable and moſt excellent foode, wherof Chriſt maketh promiſe in the .vi. of Jhon ſayinge. The breade or foode whyche I wyll geue is my fleſhe whyche I will geue for the lyfe of the worlde. whiche breade or fode is conteined truely, and veryly in the

bleſſed

blessed Sacrament of the aulter, wherin vnder the formes of breade and wyne, (as we haue heretofore sufficientlye declared) is the very body and bloud of our Sauiour Chryst, the other foode is the word of God: accordyng as our Sauyour doth testify in the fourth of Mathewe, saying. Not only With corporal foode is the lyfe of man susteyned, but With euerye Worde that procedeth from the mouth of God. And agreable to thys exposition, Sayncte Augustyne in hys. 125. sermon, *de tempore* expoundyng this fourth petition of the *pater noster*, doth saye in thys maner. *Sequitur in oratione: panem nostrum quotidianum, da nobis hodie. Siue exhibitionem corporis necessariam petamus a patre, in pane significantes quicquid nobis est necessarium, siue quotidianum panem, illum intelligamus, quem accepturi estis de altari, petimus bene ut det nobis eum. Quid est enim quod oramus nisi ne male aliquid admittamus, unde a tali pane separemur: & uerbum dei quod quotidie prædicatur, panis est, nõ enim, quia nõ panis est uẽtris. ideo nõ est panis mẽtis Cum autem ista uita transierit, nec panem illum querimus, quem querit fames nec sacramentum altaris habemus accipere, quia ibi erimus cum Christo cuius corpus accepimus, nec uerba ista nobis dici habent, quæ dicimus nobis, nec codex legendus est, quando ipsum uidebimus quod est uerbum dei, per quod facta sunt omnia, quo pascuntur angeli, quo illuminantur angeli, quo sapientes fiunt angeli. & c.*

That is to saye. It doth followe in our lordes prayer: Gyue vs thys day our dayly breade. Whether We do aske of our father, necessarye sustenaunce of the bodye: in, or by breade, meanyng, Whatsoeuer is necessarye for vs: or Whether that by our dayly breade, We do

understande

vnderstand that, Which you haue to receaue from the aultar, We doo aske Well of God, that he Wyll geue it vnto vs. For What doo We pray, but that We commit not any offēce Wherby We muste be separated from suche foode, or bread: And the Woord of God, Whiche is dayly preached, is breade, or foode. For it followeth not, that because it is not the breade, or foode of the belly, therefore it is not the bread or foode of the mynd, or soule. And Whan this life shal be once passed, We neither doo seke that breade, Whych hunger seeketh for, nor We haue nede to receiue the sacramēt of the aultar, for there We shal be With Christ Whose body We haue receaued, neyther these Wordes are to be spoken vnto vs, Which We doo speake, or vtter vnto you, nor the booke is there to be redde, bycause We shall see hym Who is the Woorde of God, by Whome all thinges ar made, on Whom the angels doo feede, by Whom the angels are illuminated by Whome angels doo receaue Wisdome. &c.

And hereby ye doo playnelye perceyue that in thys petition, our sauiour teacheth vs, not onelye to aske our heauenly father for dayly sustenaunce of the body, but also to aske for the sustenaunce of the soule.

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¶ The exposition or declaration of the fyfte petition which is.

And forgeue vs our trespasses, as We do forgeue them that trespasse agaynst vs.



For asmuche as the end, and scope, of all prayer, is onely to obteyne thynges which are good, or to be purged preserued or delyuered, from things whiche are euyl. And that thys oure Lordes prayer, is not onley a moste perfecte, fruitful, and ample prayer in sense, but also a moste perfecte fourme, whereby al maner of prayers, eyther in part, or in the hole, are framed, or shapen. Therefore after the former foure petitions, in whyche we doo aske all that good is, there doeth folowe in verye good order, the other three petitions, in whyche we do aske the auoydynge of all euyll, as fyrst of synne committed, and payne due to the same (it beyng the greatest euyl of all euyls.) Secondlye of tentation, whiche is the chiefe meanes, whereby man is induced to synne. Thirdelye and lastlye, we do aske the auoyding of all other thynges, that may be hurteful, dammageable, or greuous vnto vs, and especially for the auoyding of the deuyl, who is to vs mooste daungerouse. And the order of the thre laste petitions of the *pater noster*, beynge thus opened vnto you, mete it shalbe nowe to entreate of the fyrste of them, whyche is. Forgeue vs our trespasses, as We forgeue them ỳ do trespasse againste vs.

In whych petitiō we haue two profitable lessones gyuen vnto vs. The fyrste is that we should lerne alwayes to be lowlye, and meke in hart, consideryng that we are all synners in the syghte of God, Saint John so testifyeng, in the fyrste Chapiter, of his first epystle, and saying. **If We say that We haue no sinne, We do begile our selfe, and there is no veritie, or trueth, in vs,** wherunto agreth Salomon in the .xx. of his prouerbes saying. **Who can say my harte is cleane, and I am pure from synne.** And againe he saieth in ỹ. iiii. of Ecclesiastes. **There is no man, so good vpon the earthe, but that he synneth.** And moreouer, in the .24. of the prouerbes, he sayeth. **A iuste man shal fall, seuen tymes a daye, and shall ryse agayne.** By consideration of whych our owne infirmitie & frayltye to synne, we should humble our selues in ỹ syght of God, knowing (as Saint James doth say in the fourth chapiter of his epystle) **God wyl resiste the proud, and vnto the humble he doth gyue grace.** The seconde lesson whych we should lerne in this petition, is that the forgyuing of other mens offenses done agaynste vs, is a cause, & menes to obteyne remission of oure synnes, at Gods hands accordyng wherunto our sauioure sayeth in the. vi. of Luke. **Forgeue and ye shalbe forgyuen.** And in the first of Mathewe, he sayth. **If you forgyue**

geue to men theyr offences, than shall youre heauenlye father forgeue you, your offences and synnes. But yf you do not forgeue men neyther shall your father forgeue you youre synnes. And moreouer in the .xviii. of Mathewe it is wrytten howe when Peter came to our Lord, and demaunded of hym howe oft he shoulde forgeue hys brother, whyche had offended hym, and whether it was not sufficient to forgeue hym seuen tymes. Oure Lorde answered hym and sayde. I tell the Peter that thou oughtest to forgeue him not only seuen times, but seuentie times seuen times. Meanynge thereby that from tyme to tyme, we must continually forgeue oure brother, or neyghboure, wyth all our hearte, although he trespasseth agaynst vs neuer so often. And Chryste also in the same place declareth the same by a parable. There was sayth Chryst, a kynge, Which callyng hys seruauntes vnto an accompte, and syndynge that one of them did owe vnto hym the summe of tenne thousand talentes, and had it not to pay, he cõmaunded that the saide debtor, his wyfe and his children, & al that he had shoulde be sold, but When the debtour came vnto the kyng & praied him on his knees, to haue pacience w̃ him, promising him to pay al, ỹ king had pitie of him, & forgaue him ỹ hole debte,

Nowe it fortuned afterwarde that thys man beinge thus acquited, mette wyth an other of his felowes, that ought him but one hundreth pence, and wyth violence almooste he strangled hym and sayde vnto him. Paye that thou owest. And the sayde seruaunte his felowe, fell vpon his knees, and prayed hym to haue pacience, promysinge to paye all, but his felowe woulde not, but caste him in to prison, vntyll all was payed. And whan the reste of his felowes, seinge this crueltye, had tolde the kinge thereof, the kynge furthwith sente for this cruell felowe, and layde to him. O wycked man, I forgaue thee thy hole debte, at thy sute and requeste, it shoulde therefore haue beseemed the, to haue shewed like compassion, vnto thy felowe, as I shewed to the. And the kinge beynge sore displeased with this crueltye, committed hym to tormenters, that shoulde roughelye and straitelye handle him in prison, tyll he hadde payed the whole debte.

Upon this parable Chryst inferreth and sayeth. Euen so shall your heauenly father doo wyth you, if you will not forgeue euery one of you his brother, from the hearte.

Thus

Thus it appeareth playnelye, that yf we wyll be forgeuen, and wyll escape euerlastynge dampnatyon, we muste putte oute of oure hearte all rancoure, malyce, and wyll to reuenge or to satysfye oure owne carnall affections, referrynge the punyshmente of the offenders, whyche in theyr offences haue transgressed the lawes of God or of the prynce, to the order of Justyce, whereof vnder God, the prynces and rulers be ministres in earthe, in whyche doynge we vtterlye forgeue our owne priuate grudge and displeasure.

And yf anye peraduenture wyll thynke it to be an harde thynge, to suffer and forgeue hys enemye, whyche in woorde and deede hathe doone hym anye displeasures, lette hym consyder agayne, howe manye harde stormes oure Sauyoure Chryste suffered, and aboode for vs, what were we when he gaue hys moste precyous lyfe for vs, but horryble synners, and hys enemyes? Howe mekelye tooke he for oure sake all rebukes, mockes, byndynge, beatynge crounynge wyth thorne, and the mooste approbryouse death, It is vndoutedlye aboue oure frayle and corrupte nature to loue our enemyes that dooe hate vs and it is a deade of greater perfection then man hath of him selfe, but GOD that requireth it, wyll gyue grace that we maye doo it yf we aske and seke for it. And therefore in thys petition oure Sauyour Christ teachethe vs to aske thys grace of our heauenlye father that we maye forgeue vs our enemyes, and that he wyll forgeue vs our trespasses, euen soo as we for-

geue them that treſpaſſe agaynſt vs.

It is farther to be noted, that to forgeue oure brother hys faulte, is alſo to praye to GOD that he wyll forgeue hym and wil not impute his offence to hym and to wyſhe to hym the ſame grace and glorye, that we deſyre vnto our ſelues and alſo our ſelfe when occaſion ſhall comme to helpe hym, as we be bound to help our chryſten brother.

And here we thynke it expedient, that lyke as in the former parte of thys petition we haue declared, the parte and duety of hym, whyche ſhould for charityes ſake forgeue, ſo to declare the part and duetye of them to whom forgeuenes ſhoulde, be made, leaſte euyll doers and noughtye mynded people ſyght, by the former declaration take occaſyon ſtyll to perſeuer in theyr noughtye myndes and doynges, and yet clayme for geuenes of theyr neyghbour.

Wherfore ye ſhal vnderſtande, that forgeuenes afore ſpoken of, is not ſo mente in ſcrypture, that by it iuſtice, or lawes of prynces, ſhoulde be broken, condempned or not executed. For although our Sauyour Chryſt in thys petition doth teache vs to rempytte and forgeue al iniuryes and treſpaſſes, done agaynſt vs, yet he which hathe done the iniurye, or treſpaſſe, is neuertheleſſe bounde to acknowledge hys faulte, & to aſke forgeuenes therefore not onelye of God, but of hym alſo, whom he hath offended, and to intende to doo no more ſo. And furthermore to recompence, and to make amendes, vnto the parties agaynſt whō he hath treſpaſſed, accordynge to hys habilytye, and

power,

power, and as the greuousenes, and greatnes of the offence requyreth. And in case he whiche hathe commytted the offence, or trespasse, be obstynate, and wyl not doo these thynges before rehearsed, whyche he is bounde to doo by the lawe of God: than maye the partye whyche fyndeth hym selfe greued, not withstandynge any thynge that is sayd before in this petition lawefully and wythout offence of Goddes commaundementes aske, and seke, recompense of suche iniuryes as be doone to hym accordynge to the order and prouysion of the lawes of the Realme made in that behalfe, so that he alwaye haue an eye and respecte vnto charitye, and doo nothynge for rancor or malyce or for sinister affection, neyther beare anye hatred in hys harte towardes hym whome he sueth, but onelye vppon a zeale and loue, of the mayntenaunce of Justyce, correction of vyce, and reformation of the partye that hath offended, remembrynge alwayes that he excede not or goo beyonde the lymyttes and bondes of thys generall rule, taughte by oure Sauioure Chryste in the gospell (Mathewe. vii.)

As ye would that other men shuld doo vnto you, euen so doo you vnto them, for thys is the lawe and the prophetes.

And thus we christen folke, wayinge forgeuenes on the one partye, and the dewtye of hym that is forgeuen on the other partye (as here nowe we be taught) shall the better knowe how to endeuour oure selues to obserue both wayes, in such sorte as we are bounden to obserue and folowe.

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The exposition or declaration of the syxte petition, which is.

And let vs not be led into tentation.



For the better vnderstandynge of this petition youe shall note fyrste that there be two maner of tentatyons whereof one commethe, and is sene to vs by GOD, who sufferethe those that be his, to be temted by one meanes or other, for there probation, or tryall, albeit he so assystethe and aydeth them in all suche temptations, that he turneth all at the ende vnto theyr benefyte, and profytte. For as the wise man saieth (Eccl.xxvii) **Lyke as the ouen trieth the potters vessell, so doth tentation of trouble trie the righteous man.** And with this maner of tentation, God tempted sundry wise, oure holye father Abraham: he tented also Job with extreme pouertie, horrible sickenes and sodayne death of his children, and daylye he tenteth and proueth all such as he loueth.

The other tentation commeth cheifly of the deuyll whyche lyke a furiouse and a woode lyon rageth, and runneth aboute perpetually sekynge how he maye deuour vs. And it commeth also of our owne concupyscence, which continuallye inclineth and styrrethe vs to euyll, as Saynt James sayeth. (Jacob.i.) **Euery man is tented, drawen, and intysed by hys owne concupyscence** Of whyche concupyscence albeit, we haue somewhat spoken before, yet here in no wyse we maye omytte to speake of it agayne.

And

And therefore knowe ye that thys concupyscence is an inclination, and pronitie, of our inordinate nature to synne, whiche imperfection man hathe by the fall of Adam, so that although originall synne, is taken awaye by baptysme, and the displeasure appeased betwixte God and man, yet there remayneth a dysorder and debate, betwene the soule and the flesshe, which shal not be extincte but onely by bodely death. For there is no man so mortifyed, so sequestred from the worlde, and so rauyshed in spiryte, in deuotyon or in contemplation, but that somme concupyscence is in hym, howe be it by goddes grace and mercye it reygneth not, nor is of God accounted for synne, nor is hurtefull, but onelye to them that by consente yelde vnto it. It wyll neuer cease but onewaye or other it wyll euer assaulte vs, and yf we do not fyght with it and resiste it continuallye, it wyll ouercome vs, and bryngе vs vnto bondage, so that by this oure concupiscence, and our consent, all vyce, and synnes be ingendred: accordynge to the sayinge of saynte James, (Jacob. i.) Concupiscence When she doth conceiue, she bringeth forth sinne and that of all sortes, that is to sai, first actes and dedes, contrary to the lawes of God, and after that vse and custome of the same deedes, and at the length she bringeth furth blindnes and contempte. For so the wyse man sayeth (Prouer. xviii.) The Wicked man When he commeth to the bottome of sinne, letteth nought thereby.

But

But blynded with euyll custome eyther thynke the synne, that he vsethe, to be no synne, or ells yf he take it for synne, yet he careth not for it, but eyther vpon vayne trust of the mercye of GOD (which is in dede no ryght truste, but a very presumption) he wyll continue stil in purpose to sinne, or ells vpon vayne hope of longe lyfe, he wyll prolonge, dyffer, and delaye to doo penaunce for the same, vntill the last ende of his lyfe. And often times preuented with sodayne deathe he dieth without repentance.

Wherefore considerynge howe daungerouse it is to fall into synne, and howe harde it is to aryse, ẏ cheif and the best waye is, to resiste (wyth Gods helpe) the first suggestion vnto synne, and not to suffer it to preuayle with vs, but assone as maye be, to put it oute of our myndes. For yf we suffer it to tarye any while in our hartes, it is a greate peryll, lest that consente, and dede wyll folowe shortly after.

Secondly ye shall note, that our sauioure Jesus Chryste doth not teache vs in this sixt petitiō, to pray vnto God our father, that we shoulde be clerely wyth out all tentation: but that he wyll not suffer vs to be ledde into tentation, that is to saye, that whan we be tented, he wyll geue vs grace to withstande it and not suffer vs to be ouercome therewith, accordyng wherevnto Saynt Paule sayth (i. Corin. (x.) **God is true and faythfull. and will not suffer vs to be teneed, aboue that we maye beare, but he wyll so moderate the tentation, that we maye susteine and ouercome it.** And S. James

saieth

sayeth (Jacob.i.) Thynke that you haue a greate cause to ioye, When you be troubled With dyueres tentations. For the tryynge of your fayth bringeth pacyence, and pacyence maketh perfect Workes, so that you maye be perfecte and sounde lackynge in nothynge. And almyghtye God also exhorteth vs and calleth vpon vs to fyght agaynst tentatiõs saying (Apo.ii.) He that getteth the victory agaynst them, I shal geue hym to eate of the tree of lyfe. And agayne he sayeth. He that ouercommeth them shall not be hurte With the seconde deathe. And Saynt Paul sayeth (ii. Timothy.ii.) No man shalbe crowned excepte he fyghte lawfullye. That is to saye: Excepte he defende hym selfe and resyst hys enemyes at al poyntes to his power, & oure sauiour geueth vs a good courage to fyghte in thys battayle, where he sayeth. Joan. xix. Be of good comforte, for I haue ouercome the Worlde, that is to saye: I haue had the victory of all synnes and tentations, and so shall you haue yf the faulte be not in your selues. For ye fyght wyth an aduersarye, whiche is alredye banquyshed and ouercome.

The exposition or declaration of the.vii. and laste petition of the Pater noster, whiche is.

But delyuer vs from euyll. Amen.



Oncernyng this.vii. petition ye shal note, that lyke as in the.vi. petytyon Chryst taught vs to desyre and pray our heauenly father that he woulde preserue vs frome the daungerous tentations of the flesshe, the worlde, & the deuyll, and not to be ouercome wyth them, euen so nowe in thys seuenth and laste petition, he doeth teache vs to praye that yf by oure fraylenes and corrupt nature, we thorough tentation, do fall into the thraldome of the Deuyll by synne, yet that he wyll sone delyuer vs from it, not to let vs contynue in it, not to lette it take roote in vs, not to suffer synne to reigne vpon vs, but to delyuer vs and make vs free from it.

Synne is the exceedynge euyll, frome the whyche in this petition we desyre to be delyuered: & thoughe in this petition, be also comprehended all euylles in the worlde, as syckenesse, pouertye, death, wyth other lyke aduersytye, yet chiefely it is to be vnderstãded of synne, which onelye of it selfe is euyl & oughte euer wythout condition to be eschewed. And as for other aduersities neyther we canne ne oughte to refuse when God shall sende them, neyther we oughte to pray for the eschuing of thẽ, otherwyse then wyth this condition, if gods pleasure so be. Many thinges we suffer in this worlde, & take thẽ for euyll, but they

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be not euyll of them selfe: All afflyctions, dyseases punyshementes and tormentes of the bodye, all the troubles of thys worlde: and all aduersytyes, be good and necessarye instrumentes of God, for oure saluation. For GOD hym selfe, who canne not saye other then trueth, sayeth: Apocalyp. iii. Those that I loue, I chastyse. And agayne the apostle. Hebre. xii. sayth, He receyueth none but whome he scorgeth. This is a tyme of scourgynge, and the tyme to come, is the tyme of rest, ease and blysse. And surelye it is a greate token, that we be in the fauoure of God, when he doth scourge vs, and tryeth & fyneth vs lyke golde in the fyre, whiles we be in this worlde as contrarye it is a greate tooken of hys indignatyon towardes vs, to suffer vs lyuynge euyl, to contynue in prosperitie, and to haue all thynges after oure wyll and pleasure, and neuer to trouble or punyshe vs wyth aduersytye. Therfore our sauyoure Chryste Jesus (who knoweth what is beste for vs) teacheth vs to praye, and to desyre to be delyuered, not chiefely from worldly afflictions, trouble and aduersytye, (whiche God sendeth habundauntly euen to them whome he best loueth, and wyth whome he is beste pleased) But the euyll which we most chiefly should pray to be delyuered from, is synne, whiche of it selfe is so euyl, that in no wyse god cã be pleased therwith And because oure auncyente enemye the deuyl, who is the well and sprynge of iniquitie, and is not onely hym selfe an homicide, a lyer, and hater of the trueth from the begynnyng: but also is the verye roote, and occasion of al synne, & the cõmon prouoker & styrrer,

of man to the same, yea and the letter or hynderer, of all vertue and goodnes, because thys enemye neuer ceaseth, but contynually sercheth by all craftes and wyles to enduce vs to sinne, and so to deuoure vs, and to bryng vs thereby to euerlastynge damnation: Therefore lyke as we desyre here to be delyuered from synne, so also we desyre that oure heauenly father wyl saue vs and defende vs from thys euyll the causer of synne, that is to saye, the Deuyll: and from hys powre, & tyranny so that he shal not by hys malyce and gyles, entyre and drawe vs into synne, whereby we maye fynally be brought vnto euerlastynge dampnation, from the whyche also we praye here to be delyuered. And fynallye touchynge thys woorde **Amen**. ye shall note that it is here added vnto the end of thys moste excellent prayer to teache vs therby, that yf we do comme, so as we oughte to be prepared for to make thys prayer (which due preparatyon we before haue declared in the preface of this *Pater noster*) that then vndoutedly we shall receyue of oure Lorde those thynges nedefull for vs whyche in thys prayer of the *Pater noster*, we doo aske, whyche that we maye doe, graunt vnto vs the father the sonne and the holye ghoste, to whome be all honour and glorye worlde wythout ende.

Amen.

Here foloweth the Salutation of the Archeaungell Gabryell, made to the blessed Vyrgyn Marye, taken out of the fyrst chapter of S. Luke commonly called the *Aue Maria*, with the exposition or declaration thereof.

Hayle Marye full of grace, oure Lorde is with the, blessed arte thou amongest all women. And blessed is the fruyte of thy Wombe.

IT is not without great and weyghtye considerations, that oure forefathers, throughoute the vniuersall or Catholyke Churche haue nexte after the *pater noster*, set fourth and commended the Salutation of the archaungell Gabriell, wherewyth he saluted the blessed Vyrgyn Marye, mother of our sauiour Jesus Christ, called the *Aue Maria*, the same to be frequented & deuoutlye vsed and sayde of all Christen people. For seynge that the hyghe messenger of almyghty God, and heauenlye spirite Gabriell, did moste ioyfullye with this salutation greete the Vyrgyn Marye, beynge then a mortall woman lyuynge on the earthe, and not hauynge then conceyued in her vndefyled, and chaste wombe, our sauyour Christ, howe much more ought we mortall earthlye and synnefull creatures, wyth al promptnesse and alacritie to salute with ꝑ selfe same woordes, that blessed Vyrgyn nowe, when as not

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onely she hath brought forth our sauyour & redemer Christ, but also she her selfe is exalted in heauē aboue all aungelles, and archaungelles: Besydes this also the matter it selfe conteyned in this Salutation, is of suche worthynes, comforte, and spirituall fruyte, to the faythfull remēberer, & deuoute frequenter of the same, that all good men haue alwayes founde them selues by meditation hereof greatelye edyfyed. And this thynge to no man can seme straunge, that wyll duelye marke the pythe, effecte and weyghtye sense in the same saluration conteyned, whiche we wyll here briefelye declare vnto you. And fyrste you shal vnderstand, how that it was decreed of the hole Trinitie, that after the fall of our fyrste father Adam (by whiche mankynde was exiled out of heauen) the second person in Trinitie, shoulde take vpon him the perfecte Nature of man, to redeme mankynde from the power of the Deuyll, and to reconcyle the same agayne vnto hys Lorde God. And for thys purpose (as S. Luke in his fyrste Chapyter declareth) the aungell Gabryel was sent from god to the vyrgynne Mary, with ỹ highest message that euer was, which was to treate and conclude a leage of peace, betwen God and man. And when this aūgel came vnto this blessed virgin, he sayd these wordes. **Hayle full of grace, our lorde is with the, blessed arte thou amongest women,** And truely this word **Haile** or **be ioyfull,** is a word most mete and conuenient for the angell, comming on a message, to begin his salutation withal. For neuer was there creature ỹ had so great and iuste cause to reioyce for any benefytte,

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receyued at gods handes, as had the blessed vyrgyn Marye, for that it pleased almyghtye god to chuse specyallye and appoynte her to that moost excellente and incomparable dignitie, that of her shoulde be cõceyued and borne, Christ beynge both god and man, the sauioure and redemer of all mankynde. And not onely for this cause or purpose, the aungell beganne with this worde of highe comforte, but also for that he perceiued the virgin beyng alone would be much abashed and astonnyed, at his marueylous and sodayne commynge vnto her. And therefore thoughte it expediente fyrste of all to vtter this worde of Joy, and comfort, whiche myght also put awaye all feare frome the blessed Vyrgynne. And by these wordes **Oure Lorde is With the**, is sygnyfyed that God was in the vyrgyn Mary, not onely by essence, power, and presence, (as he is in all creatures) nor onelye with his speciall grace (as he is in all holye men and women) but he was also in her by receyuynge of our nature and flesshe of her substaunce, yea the hole Trinitye was with her by a synguler and specyall sorte, for the sonne of god was with her, in that she conceiued & bare him. The holy goste was with her, for that she by his power and vertue dyd conceaue. God the father was with her, because she in tyme conceaued his sonne, beynge of him begotten by eternal generation before all tyme. And by these woordes, **Blessed arte thou amongest all Women**, was ment that there neuer was, nor shall be woman so blessed as she was.

And truely she may wel be called moost blessed amongest

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geſt all women, for that ſhe had great and hygh pre-
rogatiues, whiche neuer other woman euer hadde,
hath, or ſhall haue. Is not this a hyghe prerogatyue,
that of all women ſhe was choſen to be a mother to
the ſonne of God? And what excellent honor was ſhe
put to, whan notwithſtandyng the decre was made
of Chryſtes natyuitie by the holye Trinitie, yet the
thynge was not doone and accomplyſhed, withoute
or before her conſent was graunted, for the whyche
ſo ſolempne a meſſenger was ſente? and alſo howe
hyghe grace was thys, that after the defaulte made,
thorough the perſwaſion of the fyrſt woman Eue, by
whome Adam was brought into diſobedience, and
thereby all mankynde to eſtate of dampnation, thys
bleſſed Uyrgyne was electe to be the inſtrumente,
of oure reparation, in that ſhe was choſen to beare
the Sauiour and redemer of the worlde. And is not
this a wonderfull prerogatyue, to ſee a Uyrgynne to
be a mother, and conceyue her chyld without ſynne,
the archaungell myght therefore worthelye ſaye that
ſhe the ſayde Mary, was the moſt bleſſed of all other
women. And with theſe woordes the aungell Ga-
bryell made an ende of this ſalutation. But yet ye
ſhall note that the woordes folowynge, whiche are
And bleſſed is the fruyte of thy Wombe. Be
not the woordes of the aungell, but of S. Elyzabeth
mother of Johñ Baptyſte, for whan after the depar-
tyng of the angel Gabryel, the byrgyn Mary beynge
conceiued wt Chriſt, came to ſalute her coſe Elizabeth
ſhe the ſayd Elyzabeth beyng inſpyred with the holye
ghoſt, and thereby knowyng that the byrgyn Mary

was

was conceyued wyth Chryſte, ſpake the foreſayde wordes of the fruite, beynge in the vyrgyns wombe, it is to wytte, of our ſauyour Chryſte. And here is alſo an other wonderfull thynge to be noted, for (as it appearethe in the fyrſte chappter of Sayncte Luke) the chylde in S. Elezabeths wombe, that is to ſaye, Sayncte John Baptyſt (whyche yet had ſcant lyfe) gaue teſtimonye to thys fruyte, that it ſhoulde ſaue hym and all the worlde, and as a prophette he dydde lepe for ioye, in hys mothers wombe, and althoughe he coulde not than ſpeake, yet neuertheleſſe he declared by ſuch ſygnes and tokens as he coulde, that bleſſed was the fruyte of that wombe. And worthely the thynge is called the fruyte of her wombe, in that the ſubſtaunce of the nature of man, whych our ſauioure Chryſte toke vppon hym, was taken of the nature of the moſte bleſſed vyrgyn, and of her wombe. And ſo therefore it is called the frnyt of her wombe. And he maye well be called the bleſſed fruite, for that he hath ſaued vs, and geuen vs lyfe, contrarye to the curſed fruyte, whyche Eue gaue to Addame, by whyche we were deſtroyed, and brought to deathe: But bleſſed is the fruite of thys wombe, whyche is the fruyte of the lyfe, euerlaſtynge. And it is here to be noted that althoughe this ſalutation be not a prayer of petition, ſupplication, or requeſte, or ſuyte: Yet neuertheleſſe the Church hathe vſedde, to adioyne it to the ende of the *Pater noſter*, as an hymne or prayer, of laude, and prayſe, partelye of our Lorde, and Sauyonre Jeſus Chryſte, for oure redemption, and partelye of the bleſſedde Vyrgyn, for her humble conſente, gyuen, and

expressed, to the aungell at hys salutation. In deds laudes, prayses, & thankes are in this *Aue maria*, prynsipallye geuen, and yelded to our Lorde, as to thaut tor of our redemption, but yet here wythall the vyrgyn lacketh not her laudes, prayse, and thankes, for her excellent and synguler vertues, and cheifelye for that she beleued, and humblye consented, accordyng to the sayinge of the holye Matrone S. Elyzabethe whan she said to this vyrgyn. Luce, i. **Blessed art thou, that dyddest geue truste, and credence to the aungeles Wordes, for all thynges that haue ben spoken vnto the shalbe perfourmed.** Who is there nowe that hath a good Chrysten heart and consydereth the meanyng, the effect folowyng, the aucthoure, and other the circustaunces of the *Aue Maria*, that wyll not counte, and iudge them vnworthy of the name of Chrysten men, who of late yeares not onely haue in all theyr bokes, and other prynted papers, of purpose lefte oute thys godly salutatyon, disdaynynge at the honoure of the blessed virgin Mary herein conteyned, but haue also to the vttermoste of their power, by theyr enuyinge agaynste the common commendable and deuoute vse thereof, gone aboute to plucke it cleane out of mennes hartes, and myndes, and so for euer to abolyshe the memorye of her blessednes, moste contrarye to the determinatiō of the holye ghoste, by the mouthe of the same virgyn declared when she sayde (Luc, i) *Ecce enim ex hoc beatam me dicent omnes generationes.* That is to say. **Beholde verelye from henceforthe al generations shal**

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call me blyssed, whyche thynge lyke as the aungell of God, and the godlye matrone Elizabeth then dyd the vyrgyn Marye, as then, beynge in mortall estate, and neyther Chryst of her then borne, nor mā kynde then by Chryste redemed) So nowe, for that the sonne of thys blessed vyrgin, hath bothe redemed vs, and also all mankynde, from eternall dampnatyon, and she her selfe nowe is mooste gloryouslye placed in heauen, in state of immortalitie. And thyrdelye that suche notable examples also herein sette before oure eyes, by the Aungell and Elizabeth. And fynally for that the holye gooste dyd playnelye say that all generations shoulde from thensefoythe call her blyssed, for these respectes, I saye, the hole catholyke church doth mooste ioyfullye vse and frequent the sayde salutation, and so muste we do yf we wilbe true members of the catholyke church.

¶ Of the .vii. deadlye synnes, and of the .vii. pryncipall vertues, and also of the eyghte Beatitudes.

HAuynge accordynge to the promysse whyche was made in the preface of thys booke entreated of faythe, as it is to be taken and considered, in thys booke, hauynge also sette fourthe the summe and pythe of oure chrystenne faythe, whych in effecte is comprysed in our common Crede, makyng also declaration therebypon, hauing thyrdely set fourth the seuen sacramentes, wyth their expositions. And lykewyse forthely hauynge intreated of the tenne Commaundementes, and made their declaration. And consequentelye after that, hauynge sette fourthe fyrste the *Pater noster*, and afterwardes, the *Aue Maria*, wyth theyre expositions, and declarations, and thereby (for so farre forthe, and forsomuche) accomplyshede the promysse, made in the sayde Preface, there remayneth onely nowe specially to be spoken, of the seuenne deadelye synnes, and the seauenne pryncipal vertues, wyth the eyght beatitudes which here shall be sette fourthe (but yet breifelye) bycause good hope is conceaued, that at thys nexte Parlyamente, whyche (God wyllynge) shall begynne the xxi. daye of the Monethe of October, nexte commynge, or at the Conuocation of the Clargye of the Prouince of Caunturburye, whyche is accustomed to folowe immedyatlye the same, some Godlye order and dyrection, shall be taken amongeste other

thynges

thynges, for ſuche matters of religyon, to be ſo fullye ſette forthe as maye ſtande bothe wyth the lawes of God, and alſo wyth the honor, profyt, and wealthe, of thys realme. And breifelye therefore to knytte vppe here thys matter, ye ſhall knowe that there are ſeuen cappytall or pryncipall deadely ſynnes, it is to wyt.

Pryde, Enuye, Wrath, or anger, ſlothe, couetouſnes, glotenye, and lecherye,

And alſo there are ſeuen pryncipall, or chyefe vertues, it is to wytte, **Faythe, hope, charytye, prudence, temperaunce, iuſtice, and fortitude, or ſtrengthe.**

Pryde, is an inordinate loue of ons owne aduaunceмente and proper excellenſye of whyche doo aryſe, **boſtynge, oſtentation, hipocriſye, ſcylines, and ſuche lyke.**

Enuye, is a grudge or hatred at an others felicitye, farynge wel, or good hap. Of whych do ryſe. **Detractation, Murmuration, Dyſſention, peruerſe iudgement**, and ſuche lyke.

Wrath or anger, is an appetyte or deſyre of vengeaunce or other hurtes, whyche appetite or deſyre yf it doo continue in the hearte, is properly called **Hatred**, Of whyche wrath or anger do ryſe. **Braullynges, and perſecutions**, of wordes and deedes and ſome tymes, **Woundes, ſtrypes, Manneſlaughter**, and ſuche lyke.

Slotheful

Slothfulnes, is a werynes or tediousnes, of anye godlye or spirituall thynge, whyche one oughte for goddes sake to doo. Of whyche slothefulnes, doo ryse. **Sluggishnes, pusillanimitie, or Weakenes of mynde, disperation** and such lyke.

Couetousnes, is an immoderate loue of temporall ryches or goodes, eyther, in the vnlaweful gettynge of them. or in the vnlawefull keppynge of them, Of whyche couetousnesse doo ryse, **Deceyte theefte, Sacrilege, Simonye, vsurye, and all fylthye lucre or gayne.**

Glottenye, is an immoderate delectatyon, or pleasure, especyallye taken in meates or drinkes. And in glottenye one doth specyallye offende in fyue sorts or maner. Fyrste concernynge the tyme as whan one doeth eate or drynke, eyther ouer earlye, or ouer late, or to ofte. Secondlye one dothe offende in qualitie as whan one doth immoderatelye desyre, ouer delycate meates or drynkes. Thirdelye one dothe herein offende in quantitye, as whan one dothe eate or drynke ouermuche whereby the bodye is ouer charged and the senses thereof hyndered or greued, or the powers of the soule impeched or letted, the bodye being made more vnhable to serue God. Fourthelye one dothe herein offende in gredynesse or voracitie, as whan one dothe ouer gredilye and ouer hastelye, take hys meate and drynke. Fyftelye and laste one doth offend herein, when he to accomplyshe hys delectatyon or

pleasure

pleasure, in meates or drynkes, dothe cause them to be prepared, ouer curyously.

And as concernyng Lechery, there is no nede here to declare it. with his braunches & circumstannces, in asmuche as it is at large opened before in the exposytion of the, vii commaundement, and sore it is to be lamented that it is a thynge so well knowen, and so much vsed in oure dayes as it is, hynderyng wonderfully many Godlye affayres in the common wealthe.

The seuen principal or cheyfe vertures are. **Faith Hope, Charytye, Prudence, Temperaunce, Justyce, and Fortytude, or Strenghe.** And three of these, that is to saye. **Faythe, Hope, and Charytye,** directly & immediatelye dos tend to god who is the ende of all. And the reste, that is to saye. **Prudence, Temperaunce, Justyce and Fortytude,** doo tende directlye and immedyatelye to the meanes, whereby the sayde ende is atteyned and directlye and immediatelye to the forsayd end, And moreouer the sayde three fyrste are to be considered touchynge specyallye, the inwarde motion of the mynde, and the other foure remaynynge, are to be considered speciallye touchynge the outeward actes or dedes. And besydes thys the three fyrste do concerne oure doynges towardes God, and the foure other doo concerne oure actes, bothe towardes oure selfe, and also towardes oure neyghboure, or euen chrysten.

The offyce of Prudencye, is to chose, or embrace

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the good refusynge the euyll.

The office of **Justyce** is to doe bpryghtlye and strayghtly.

The offyce of **Temperaunce** is not to be ouercomed or stayed, or letted, by anye worldely pleasures or vanities.

The offyce of **Fortitude or streugth** is not to omytte or leaue vndone, anye good thynge, whyche ought to be done, for anye worldely greiues or troubles.

And by the waye we do here note that these foure **Prudence, temporaunce, iustice, and fortitude** are commonly called Cardinall vertues, for asmuche as they are the pryncipall and doo contayne vnder them many other vertues.

Now concernyng the eyght beatitudes forasmuch as they are most playnely and orderlye sette furthe in the .v. chapiter of S. Mathewe, we wyll here rehearse the same vnto you, as they of hym are rehearsed, desyrynge you seriouslye and ofte to medyate the same, as whereby you maye bothe knowe wherin felicitye dothe consyst, and how also to attayne and comme vnto the same.

And concernyng thys matter of the beatitudes S. Mathew in the said .v. chapter doth thus set forth the processe therof.

Videns autem Iesus turbas ascendit in montem, & cum sedisset, accesserunt ad eũ discipuli eius, & apperiens os suũ, docebat eos dicens. Beati pauperes spiritu, quoniam ipsorum est regnum celorum. Beati mites quoniã ipsi possedebunt terrã, Beati qui lugent, quoniam ipsi consolabuntur. Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi consolabuntur. Beati misericordes, quoniam ipsi misericordiam consequenter

Beati

Beati mundi corde, quoniam ipsi deum uidebunt. Beati pacifici quoniam filij dei uocabuntur. Beati qui persecutionum patiuntur propter iustitiam quoniam ipsorum est regnum celorum. That is to saye.

And Jesus, seinge the multitude, did go vppe vnto a hyll, and Whan he Was set hys dysciples caine vnto him, and he openynge hys mouthe, did teache them sayinge. Blessed are the poore in spirite. for theires is the kyngdome of heauen. Blessed are the meke for they shall possesse the earthe. Blessed are they that doo mourne, for they shall receaue comforte. Blessed are they Who doo hunger and thyrste the iustyce, for they shalbe fylled. Blessed are the mercyfull, for they shall obtayne, or gette mercye. Blessed are the pure, or cleane in harte, for they shall see God. Blessed are the peace makers, for they shalbe called the sonnes or children of GOD. Blessed are they, Whoo doo suffer persecution, for iustice sake, for theirs is the kyngedome of heauen.

And thus nowe hauinge, for the tyme, donne so muche, as one man, with this chapleynes, and frendes coulde doo, and wisshynge that it were muche more better, and more exactlye doone then it is. fynallye, subinyttynge the whole, vnto the iugemente of the catholyke churche, and the see Apostolyke, in

all poyntes. I wyll nowe adde herevnto certayne Collectes, to be sayde, and rehearsed dayelye by the preistes in their Masse, concernynge both oure holye father the Pope, with his mooste reuerende Legate, the Lorde Cardinall poole, and also concernynge the kynges and Quenes most excellent maiesties, whose health and wealth, are our great sauegarde, and assuraunce. And yet ouer, and besydes thys, a speciall collecte, or prayer, seuerallye, for the kynges prosperouse iorneye, bothe in goynge, in tarienge, and in well retournyng, to be had, whyche the holye Tryny.ye, the father, the sonne, and the holye Ghost, mercifullye doo graunt, and brynge to passe. Unto whom be all honoure prayse, and glorye, for euer and euer. Amen.

¶ The three Collectes, or orations for the most holy father the Pope.

DEus omnium fidelium pastor, & rector, famulum tuum Paulum papam eius nominis quartum, quem pastorem eccleſie tue preceſſe uoluiſti, propitius reſpice, da ei queſumus uerbo, & exemplo, quibus preeſt proficere, ut ad uitam, una cũ grege ſub credito, perueniat ſempiternam, Per.

Secreta.

Oblatis queſumus, domine, placare muneribus, & famulum tuum Paulum papam eius nominis quartum quem paſtorem populo tuo eſſe uoluiſti, aſſidua protectione guberna. per.

Poſtcommunio.

Hec nos queſumus, domini diuine ſacramenti perceptio protegat, & famulum tuum Paulum Papam eius nominis quartum, quem paſtorem populo tuo eſſe uoluiſti, una cum commiſſo ſibi grege ſaluat ſemper & muniat, per.

¶ The three Collectes or orations for the moost reuerend Lorde Cardynall Poole.

REge queſumus, domini famulum tuum Reginaldum Polum, Cardinalem, ſacro ſancte ſedis apoſtolice a latere legatum, & intercedente beata dei genitrici Maria cum omnibus ſanctis tuis, gratiæ tue in eo dona multiplica, ut ab omnibus liberetur offenſis, & temporalibus non deſtituatur auxiliis, & ſempiternis gaudeat inſtitutis. per.

Secreta.

Suscipe quesumus, domini, tibi munus oblatum, & intercedente beata dei genetrice Maria, cum omnibus sanctis tuis, famulum tuum Reginaldum Polum, Cardinalē, sacro sancta sedis apostolicæ a latere legatum, tua propitius ubiq; miseratione conserua, atque ab omnibus quas meretur aduersitatibus redde securum, ut tranquillitate precepta, ab omnium uisibilium, & inuisibilium inimicorum insidijs liberatus, deuota tibi menta de seruiat. Per.

Post communio.

Subiectum tibi famulum tuum Reginaldum Polū Cardinalem, sacro sanctæ sedis Apostolicæ a latere legatum, quesumus domine intercessione beatæ dei genetricis Mariæ cum omnibus sanctis tui, propitiatio celestis amplificet, ut & presentis uitæ periculis exuatur, & perpetuis donis firmetur. Per.

¶ The three Collectes, or orations, for the kynge, and Quenes maiesties, and theyr counsaylers.

Oratio.

DEus in cuius manu sunt corda regum, qui eis humilium consolator, at fidelium fortitudo, et protector omniū in te sperantium, da regi uostro Philippo, & reginæ nostræ Mariæ, eorumq; consilitatis, & populo Christiano triumphū uirtutis tue scienter excolere, ut per te semper reparentur ad ueniam. Per.

Secreta

Secreta

Suscipe quesumus domine precis, & hostias ecclesiæ tuæ, quas pro salute famili tui, regis nostri Philippi, & Regine nostræ Mariæ, eorum que consiliariorum, ac protectione fidelium populorum, tuæ maiestati offerimus, supplicantes, ut antiqua brachij tui te operante miracula, superatis inimicis, secura tibi ferniat Christianorum libertas Per.

Postcommunio.

Presta quesumus omnipotens deus, ut per h. e mysteria sancta quæ sumpsimus, rex noster Philippus, & regina nostra Maria, eorumque consiliarij, ac populus Christianus, semper rationabilia meditantis, que tibi placita sũt, & dictis exequãtur & factis. Per.

¶ The three Collectes, or orations for the prosperous voyage, and safe retourne of our moste noble kyng Phylyppe.

Oratio primo

Adesto domine supplicationibus nostris, & uiam dei: ti, ac pij famuli tui, Philippi regis nostri, et ominium e rum qui in eius sunt comitatu, in salutis tuæ prosperitate dispone, ut inter omnes uiæ & uitæ huius marietatis, tuo semper protegantur auxilio. Per

Secreta.

Propitiare domini supplicationibus nostris, & has oblationes, quas tibi offerimus, pro deuoto; & pios famu-

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mulo tuo, Philippo rege nostro, & omnibus illis, qui in eius sũt comitatu, benignis assume. Vt uiam illorum & precedente gratia tua, dirigas, & subsequente comitari digneris, ut de actu atq; incolumitate eorum secundum misericordie tue presidia gaudeamus. per,

Postcommunio.

Sumpta quesumus domine celestis, mysterij sacramenta, ad prosperitatẽ iteneris, deuoti, & pij famuli tui, Philippi, regis nostri, & omnium eorum qui in eius sunt comitatu, proficiant, & eos ad salutaria cuncta perducant. per.

¶ The three Collectes, or orations, for the bysshop of London.

Oratio.

COncede quesumus, domine famulo tuo Edmũdo episcopo nostro, ut predicando, & exendo, quæ recta sunt exemplo bonorum operum, animas suorum instruat subditorum, & eterne remunerationis mercedem, a te pyssimo pastore, percipiat, per.

Secreta

Munere nostra quesumus domine placatus suscipe & famulum tuum Edmundum Episcopum nostrum gregemque sibi cõmissum, benignus sẽper, & ubique misericorditer protege. per

Post communio.

Hec nos communio domine purget a crimine, & famulum

mulum tuum Edmundum, episcopum nostrum, & commissum sibi gregem, benigna quesumus, pietate, cõserua. Per.

¶ A prayer in verses, for the prosperouse voyage, abode, and retourne of our most excellente and noble kyng, kyng Phylyppe.

1. *Prosper eat noster, terraque, marique Philippus*
   Prospera sint, ut iter, sic mora, sic reditus.
2. *Prosper eat noster, maneat, redeatque Philippus*
   Prospera sint terra cuncta, mari, atq; polo
3. *Sit tibi rex noster, terraque marique Philippe*
   Tam bene, q̃ tua, q̃ nostra Maria, cupit.

Ad lectorem.

Viue, uale & si quid nouistis rectius istis.
Candidus imparti, si non, his utere mecum.

EDE MVNDVS ESTO, BONVS ESTO BONIS,
DÆ GLORIAM DEO.
FINIS.

BIBL. CANT. ACAD.

EXCVSVM
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